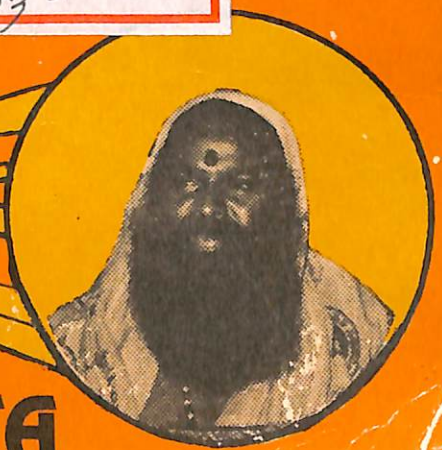




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SRI GURU GITA

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19-6

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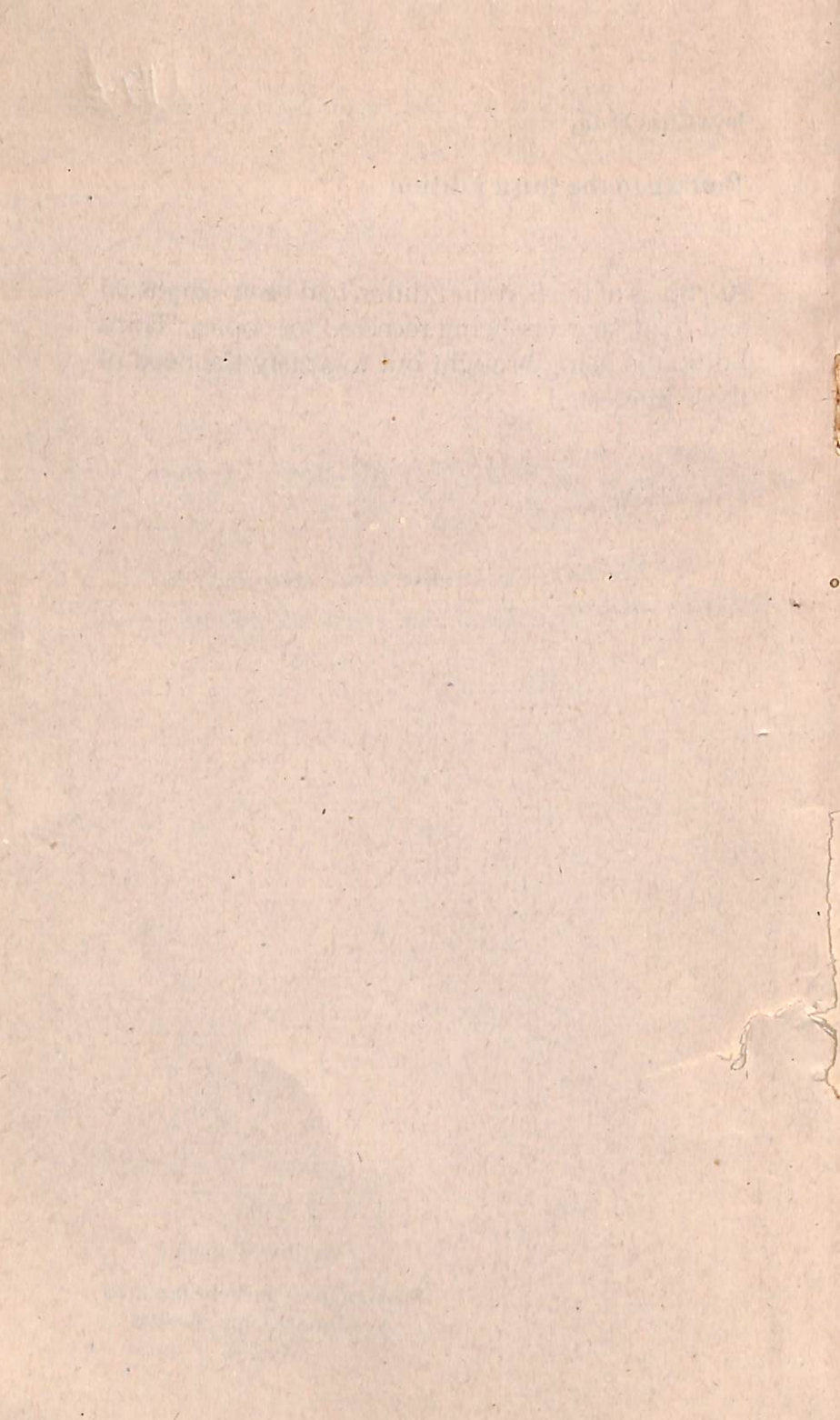
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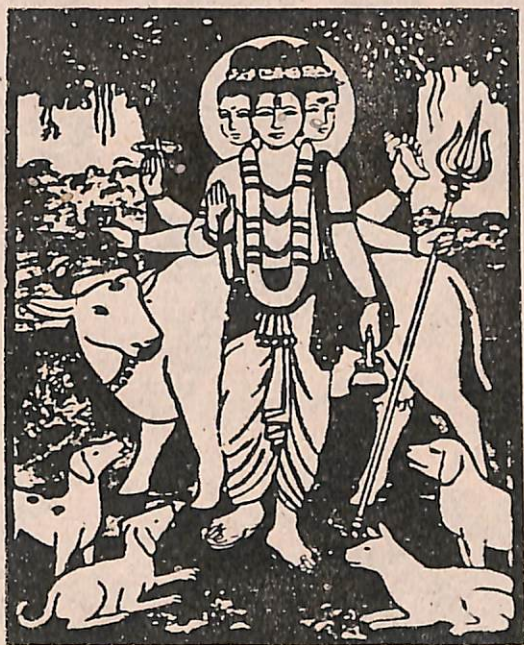
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Preface to the third Edition

As copies of the Second Edition had been exhausted and requests were being received for copies, Third Edition is being brought out to satisfy the need of those interested

Executive Trustee
Sri Ganapati Sachchidananda
Avadhoota Datta Peetha
Mysore







Sri Sadgurubhyónamah !

Jaya Guru Datta

Instructions to 'Sādhakas' (Practicants) :

Myriads and myriads are the desires of mankind. If analysed properly, all of them may be classified chiefly under three heads as follows :

- (1) that he should excel all at all times and places.
- (2) that he should be in possession of all knowledge, and
- (3) that he should ever be happy and cheerful.

Take any desire and observe it. You find it belonging to one or the other of the above three categories. Refer to the pages of the history, and you shall see in every inch of it the anxiety and agony of every being for the realisation of these desires. Hence, these may be called the 'basic desires'.

But had there been any who had the accomplishment of all these desires? To utter bravely and boldly that there had been, we ought to have a knowledge of our ancient ascetic traditions. Indeed it is the very aim of our age-long traditions that diffused in divergent ways quite unendingly.

Then the question is sure to arise as to how had the sages and saints of India attained them when the people of the rest of the world awfully failed? The reply for it is that they had them all because of the

highly venerated and ageless system of their tutelage under a spiritual mentor.

Even children in our country know the term 'Guru' (Mentor) according to our 'Dharma' in our country. It is as simple and natural as knowing mother and father for our children. But strangely, even those who studied our classics and practise the daily worship do not understand completely what 'Guru' is. It is no surprise for it was rather unknown to the Mother of the Universe! Then who will explain? Lord Siva, the direct image of Absoluteness only can do it out of compassion. That is this "Guru Gita".

Looking into Nature, referring to the pages of the history, reflecting upon them, and getting satisfied with the fund of knowledge he acquires is one of the characteristics of man. But at the same time, he feels subdued and sorry that he has not learnt enough.

This shadow of discontent has been haunting man for the past so many ages. In spite of the spread of science and advancement of knowledge in different branches, this shadow necessarily touches every silver line in man's life. So, this discontent will not leave man in this path.

The mentor is one who frees us from the discontent, enables us to have the blissful vision of the shadowless light and grants us enlightenment which is beyond all dualities of in and out and death and birth, and lights the path for our inward progress. When our fortunes become fruitful and when we are truly accepted as his disciples, we get the true mentor.

This mentor can lead us on the difficult path to enable us attain the goal, which is otherwise impossible for us through the development of our intellect and acquisition of worldly experience. Thus those without 'Guru' cannot see the aforesaid pure light and fulfil the basic desires. So the entry of a true 'Guru' into the life of men is a source of great fortune and the inevitable result of the virtues of previous births.

People who believe in occult power and knowledge continue to practise spiritualism in many ways. In India this is much in vogue. They try to attain 'Sākshātkār' (visiting the Divine) through the path of Bhakti (devotion), Yoga, Japa (incantation) and in many other ways. And these diverse paths in course of time, gave rise to different sects like Saiva, Vaishnava, Sāktéya etc., in our tradition and there have been such innumerable traditions. There are instances of their rivalry with one another in our history. There are such differences amongst them that one might see no connection at all between one and the other.

Despite all these diversities and differences, has there been atleast one tradition that ignores 'Guru's' initiation? Not only that. Is there anyone who does not meditate upon 'Guru' in his daily 'Anushtān' (worship) or 'Mantrānushtān', ritual or a religious function? we can decidedly say 'No' to it.

In the present enfeebled condition of our race we may fail to understand it, but those who call themselves the initiated into the worship of Siva, Vishnu or Dévi and all who consider themselves,

Yogis or 'Jnanis' are primarily worshippers of their 'Guru'. In a word, their worship of either Siva, Vishnu or Dévi, the practice of Yoga or performance of Yāga (ritual) truly amounts to nothing but 'Guru Upāsan' (worship of guru).

There is no tradition for us that does not sing the glorified descent of one's own 'guru' beginning with either 'Sadā Siva Samārambhām' or 'Nārāyana Samārambhām'. In all our 'stōtrās' (recitals) of gods and goddesses, there is none which does not speak of the god or goddess as 'Guru Rūpa'. The reciting of any part of the 'Vēda' begins with 'Sri Gurubhyō Namah'.

Like this in any path of worship 'Guru' is invoked and the incantation of other deities merges with that of 'Guru'. So the Mother of the Universe, Pārvathi Dévi, Herself questions Paraméshwar, "What is 'Guru' and how is 'Guru' worshipped?" In their heavenly abode of Kailas and in the presence of seven great Rishis (saints), a conversation ensued between the Primordial couple, Pārvathi and Paraméshwar for the good of all 'Sādhakās' (practicants) and Maharshis.

It is, however, our Dattātréya Swāmi who propagated the 'Guru' tradition and its knowledge in the human world for the first time and thereby He became 'Parama Guru' (supreme spiritual mentor). He is thus known as 'Guru Mārga-Pravartak' (preceptor of the path of 'Guru'). Later, Bhagavan Vyās propagated the same through his 'Purānās' and the discussion that took place between Siva and Pārvathi has thus come to be called 'Gīta' in his "Skānda Puran". Later, Sri Sankarāchārya, the

founder of six religious branches interpreted the glory of 'Guru' in its true light and preached it to the mankind.

Since it is unique, it has been concluded that this wonderful tradition of 'Guru' is laid down for fulfilling the basic desires and which otherwise is impossible for the whole world. Needless to say that it is not such an easy one. How to approach 'Guru'? How to serve? How to please? How to meditate upon? How to worship? — All these are wrought with several conditions, dedication, determination, faith and hard work. This book is the sum total of these details. Those who are not cautious and alert at all times can never get the grace of 'Guru'. Lord Sankar revealed all the clues to Mother Pārvathi regarding worshipping a 'Guru' without any inhibition in this "Guru Gita".

It might occur that if only one could first select 'Guru', the point of serving him arises. Indeed, you cannot select 'Guru' by yourself, for you cannot know whether one is 'Jnāni' (knowledgeable person) or not.

A doubting student studying the first standard asked his teacher whether he knew the hundredth multiplication table. The teacher replied in the affirmative and read it out quickly. The student could not understand whether it was right or wrong. He asked a gentleman nearby, "Sir, is it alright?" The gentleman replied that it was perfectly right. Now the student was haunted by another doubt whether the gentleman knew it or not. The poor fellow doesn't know he does not trust others for fear of deceit. Then how does the boy know the capacity of his teacher?

The boy with his little knowledge cannot estimate the knowledge of his teacher though many testify to it. But with the teacher's skill in reciting the multiplication table, his demonstration of self-steadiness, testimony to his knowledge by others and the love that teacher showers on him, the boy gradually gets influenced and begins to believe in his teacher. With that faith, he studies well and becomes an expert in mathematics and comes to understand that his teacher not only knows the hundredth multiplication table but has a thorough knowledge in mathematics. He also then realizes that the hundredth multiplication table that he thought a big thing in his childhood was the least important.

Similarly, in the spiritual path, we ourselves cannot recognise and decide upon the selection of 'Guru'. Like the boy in the story, after seeing some proof of his capacity, and after getting the advice of experienced 'Sādhakas', people generally select their 'Guru'. But here again there are problems. Many err and are deceived by seeing magic, miracles, pomp, show of wealth, eloquence and publicity of the so called 'Guru'. Then what is the correct proof?

Before answering this question, let us consider why do we feel the need of getting a 'Guru'. It is to see the light without shade for the fulfilment of the three fundamental desires. First of all, you must be anxious for them. If you go on visiting the great men with that urge, somewhere your mind will experience inexplicable peace. You will forget all your worries quite effortlessly in the presence of that person. It gives you confidence and courage that

your problems will be solved by him. Over and above all, a liking and love for that person and a feeling that he is yours arises impulsively in your mind. Such a place can be determined as the place of your 'Guru'. In this way, the true 'Guru' will indeed come to you. It is so because he knows that with your least knowledge you cannot recognise him. Then should you remain simply thinking of his coming to you? Can you remain complacent without putting any effort on your part? No. Because the most compassionate primordial 'Guru' assumes diverse forms for his disciples in infinite ways. All those are not useful to you. He will not declare himself 'Guru' to you until you attain the necessary qualification, though he will be moving around in the form beneficial to you.

The aforesaid urge is the real qualification. The moment you get that urge and become anxious, you will not question, "Can I remain carefree?" Even if the answer is 'yes', you will not remain so. You will be in your eager quest for your 'Guru' driven by that urge. That quest is your duty and the touch-stone of your worthiness. When once your quality is known on the touch-stone, your 'Guru' will reveal himself to you.

Are we free now and all our problems solved? Will the true teacher take up all our responsibility thenceforth? If you think so, you are completely mistaken. By this stage, you have ascended one big step, nay, even reached the upstairs. But you are on the edge and it is easy to slip down from there.

The spiritual urge aroused in you till now quiets your agitated mind. Your thoughts are at

rest. Your senses are strengthened and emboldened. All this benefit is on account of getting a 'Guru'. But since the mind is free from fear, the control over the senses might go. As a result, the suppressed worldly or material wants might swirl again. You are likely to forget the original purpose for which you have approached the 'Guru' and you might entertain the thought of getting the worldly desires fulfilled through him.

There are many who inspite of their good fortune of seeing a true mentor tumble down at this stage. Moreover, the tests that 'Guru' subjects us to also begin from now onwards.

Some abandon 'Guru' inspite of experiencing mental peace and happiness in his presence, thinking that ever since they got him, their household troubles have increased. The severity of the tests the 'Guru' puts us is illustrated in the 'Deepak' episode of the "Datta Puran". Another like episode is that of 'Aruni' in the "Mahābhārat". Unlike Deepak, many mistake the tests of their 'Guru' for his lapses and consequently think of changing the 'Guru' for a better one. If anyone entertains such an idea that is the very high-water mark of his fall.

Here, Swamiji gives a caution. Even if you commit any number of mistakes, the 'Guru' will bear them all. But if you think of changing your 'Guru', you will never have another for the rest of your life. You have to think ten times, nay, a hundred times before deciding upon your 'Guru'. Swamiji has given you some hints to decide upon your 'Guru'. Not only that. You may put him to any number of tests before you become his disciple.

There need be no hurry. After all the tests, you decide and declare for yourself, "He is my 'Guru', but after taking the decision carefully, you have no right to go back on that. He won't accept you as his disciple till you decide. Once accepted, he won't leave you. Even if you do not want, he will follow and protect you. The story of 'Bhadraśīla' in "Datta Puran" testifies to this. If you say that he is not your 'Guru' again, and if you go after some other 'Guru', you cannot escape the curse that follows both ways. The story of Dēvendra proves this.

Those who perform not only a hundred 'Aśwamédha Yāgas', but also great penance will attain the seat of Indra. As long as that virtue remains, so long his power lasts as Indra. But, even after reaching such a glorious stage, there have been many who committed several mistakes and suffered condemnation. Indra of the yore got Brihaspati (the Guru of gods) as his true mentor and in his direction, he went on suppressing demons and ruling the kingdom most gloriously. He reigned for sometime the three worlds without any trouble; by and by, he became sensuous and a slave to pomp and luxury.

Once, while he was enjoying the dance of 'Apsaras' in the court of gods, Bhrihaspathi had made his surprise visit. But even after seeing Brihaspathi, Dēvendra remained indifferent. Brihaspati went back having understood the situation. No one knew where he went. He simply disappeared.

Indra got angry with Brihaspathi for having left without informing him. He began treating Brihaspati only as his minister and priest to the total neglect of him as his 'Guru'. As a result, Dēvendra's

virtue got diminished. Taking advantage of this, the demons increased their raids on the kingdom of Indra. He faced more and more defeats in course of time.

Then proudly declaring that a better scholar than Brihaspati would become his 'Guru' and court priest, Indra began searching for another 'Guru'. This was the result of the ego that came of his position.

During those days, a 'Prajāpati' called Twashta married a demon maiden named 'Rachana', for his own reasons. They gave birth to two great sons, 'Rup' and 'Viśwarūp'. At first, Rūp was approached by Indra with a request to be his 'Guru'. But Rūp advised him not to change 'Gurus'. Indra then approached Viśwarūp disregarding the former's advice.

Viśwarūp's was of a strange nature. He had three heads. With one mouth, he always used to eat meat and with another drink liquor while with the third recite the 'Vedas' continually. The symbolic significance of this is left to your imagination.

Viśwarūp felt happy at this rare opportunity of becoming the 'Guru' of gods. He became Indra's priest and got many 'yāgas' (rituals) performed by him. He invoked Sri Dattātréya Swāmi in those 'yāgas' and saw to it that Indra got the blessings of Sri Dattātréya. He also taught him the most efficacious and powerful 'Nārāyana Kavachā', a 'mantra' which would ensure his protection.

Gradually, the Goddess of Victory bestowed Her grace upon Indra. Viśwarūp still got the 'yāgas' performed by him.

Viśwarūp loved his mother greatly. His mother was very much fond of her parents and other members of the family. Viśwarūp, at the instance of his mother; used to offer secretly some portions of the offerings of 'yāga' to the demons.

Viśwarūp used to get the 'yāgas' performed openly by the gods and thereby his fame increased. His fame with the demons was also at its height because of his secret offerings to them. Indra did not relish his growing popularity. But he did not know its real secret. One day, he came to know of it through Maharshi Nārad. In a fit of anger Dévéndra cut off the three heads of Viśwarūp.

The sins of killing his 'Guru' and a 'Brāhmin' began to haunt Dévéndra ever since. But he did not care. Meanwhile, demon, Vritrāsura intensified his attack upon him. He could not withstand that as he had no help of 'Guru'. Somehow, he survived the attack and with the kindness of Maharshi Dadhichi, he got 'Vajrāyudh' (a powerful missile) with which he killed Vritrāsura.

Indra killed Vritrāsura; but the sin of murdering another 'Brahma' added to his previous sins. He lacked the strength of 'Guru' and so could not remain fearless. The fear of sinful spirits made him leave Heaven and he hid himself in the stalk of a lotus in a lake. He remained there for ten thousand years during which time, Nahush occupied his position. Hiding in the lake, he sang the glories of the gods and goddesses and it is said that then several 'Indra Kavachās', 'Lakshmi stutis' and some 'Datta stutis' came into being.

As Datta Swāmi was the presiding deity in most of the rituals performed by Indra under the officiation of Viśwarūp previously, pleased with the present hymns of praise, He appeared before Indra in the lake and advised him as follows :

“ Oh ! Dévéndra, for this fall of yours, your negligence and rejection of your ‘ Sadguru ’ Brihaspati is the sole cause. You also know that ‘ Gurus ’ should not be changed. You were blinded with pride and arrogance, A person who abandons his ‘ Guru ’ has to suffer the fall in spite of his approaching and getting another ‘ Guru ’ any number of times, like you. Now you are praying to me. Even if you approach me, you cannot escape the fall. So with steady devotion, you should meditate upon your ‘ Sadguru ’ Brihaspati and win his mercy. He will purge your sins and lift you up. ”

Indra learned the truth and began meditating upon Brihaspati. And as Dattaswāmi thought of Brihaspati in his mind, the latter appeared before him.

Indra mistakenly thought that Brihaspathi fled from the place and hid himself somewhere. But indeed, he did not go anywhere. He was omnipresent. That was the secret of the ‘ Guru ’ tradition or philosophy. When Datta Swāmi who knew that secret, called Brihaspati, he was there right in front of him.

Indra’s sins were washed off with his repentance, experience of ‘ Karma ’ (action) and meditative course, and with the grace of Brihaspati, he was restored to his pristine glory.

As it had happened so in the case of such a great one like Dévéndra, what to say of us !

A similar incident occurred in one of the incarnations of Datta Swāmi as Nrusimha Saraswathi.

Having felt that his 'Guru' had much anger, a practicant deserted his 'Guru' and approached Nrusimha Saraswathi. He reprimanded the practicant for his thoughtless act, explained to him what kind of 'Guru' one would get and revealed the secret of the tests of 'Guru'. Ultimately, he was sent back to his old 'Guru'.

The story of Triśank is another example of this type.

Thus under any circumstances, 'Guru' should not be changed and so there is no question of having two or three 'Gurus'.

But are they not great who are not your 'Gurus'? should they not be served?

All the Great souls should be respected and you should also serve them, if need be. But they should not be treated as your 'Guru'. Your 'Sādhana' (practice) is yours. What your 'Guru' teaches you is the path of the practice for you. The preachings of others may be acceptable to you if they are in line with the path suggested by your 'Guru'. For that matter, every minutest particle in Nature is 'Guru' or the 'Sādhak'. According to "Datta Puran", an Avadhut (self-made god-man) has 24 'Gurus'. If their preachings are not congenial to your path, you should know it to be a different path and ignore it. Not only that. It is the 'Guru', who decides and initiates his disciples into different paths which suit them. So the line or the course of practice suggested by the 'Guru' should be implicitly followed.

Whenever you come across great people, you should think that your 'Guru' has come in that form and serve them. But he should not be taken for your 'Guru'.

When the 'Sadguru' leaves the mortal coil or when he leaves for far off places like caves in the Himalayas or when he happens to be away for a considerably long period or when he himself directs you to go to another teacher, then you can approach another 'Sadguru' and treat him as your 'Guru' but not otherwise. This is the scriptural verdict and the revered tradition.

When our 'Guru' is there for us, others are only to be respected, but we should not get their suggestions, initiations and 'yamtras' (seed inscriptions). We should not go after them in the name of sacrifices, astrological predictions, palmistry or 'Vāstu' (science of set rules for building constructions).

Datta Swāmi preached all these in those days to Dēvéndra.

Some people raised another question viz., whether the tradition of 'Guru' is nearer 'Saivism' or 'Vaishnavism'. Indeed, the answer to this has already come in this discussion.

In this "Guru Gīta", it is mentioned, 'Sivāya Guravé Namah' (salutation to Guru Siva) and hence, some suspect that it is nearer to 'Saivism'. But in this book itself in the 141 'sloka'—

"Krishnāya Klésahārīne" (Krishna, the annihilator or destroyer of sorrow)

Namó... .. Guravé” (salutation to ‘Guru’ Krishna) is also there.

The occasion for preaching this “Gīta” arose out of Mother Pārvathi’s question. So this can be said as the very basis of ‘Sāktéya’ too. Why all this? Refer to ‘sloka’ 131. All these doubts disappear.

Then why is Siva shown as ‘Guru’ at several places in this book? The first reason is that this is the teaching to Pārvathi. For women, their husband is their chief ‘Guru’. When that husband has no capacity to initiate, both of them should approach the same ‘Guru’. Even then, the ‘Guru’ blesses the wife through her husband. It is to indicate this tradition, it was said that Siva, the husband of Pārvathi was her ‘Guru’.

There is another reason. The ‘Guru’ is the most easily pleased giver of boons. This means that no other god or goddess grants the grace as quickly as ‘Guru’. Among the gods, Siva is easily pleased and grants boons very soon. So, He is called “Bhólā Saṃkar” (easily pleased Saṃkar). Because of this, ‘Guru’ is compared to Siva.

There is yet another thing here. The Absolute Knowledge assumed the forms of ‘Prakṛiti’ and ‘Purush’ as a result of the strife of illusion. Then gradually, the three qualities of ‘Sattva’, ‘Rajas’ and ‘Tamas’ formed. From then, the Universe of Nama and Rūpa (Name and form) came into being. In that Universe, such names as Siva, Vishnu, Brahma, Dévi etc., and the acts such as creation-preservation-destruction were there.

Brahma started creation. He is a holy person who got 'Rajōgun' (the quality of 'Rajas'). He saw the beings in His creation stooping into 'Tamōgun'. He, the Lord of Universe, was anxious to save His children from this miserable state. He thought over and understood that Absoluteness alone which is beyond the three said qualities can set right this bad state. At once, He inspired His self-conceived son, Atri Maharshi and the shadowy son, Kardāma Prajāpati through His mind.

The result of that inspiration was the marriage of Anasūya and Atri and the emergence of the incarnation of Sri Datta, 'Sadguru', an embodiment of the divine Trinity.

The 'Guru' tradition arises out of that ancient spirit which is beyond the three primal qualities and the story of "Dattāvatār", is a direct testimony to this. Hence it is nearer to all the traditions, but never away from any

That way, our Datta Swāmi is at the root of all divergent traditions of 'Guru'. So those who pray to 'Guru' say,

*"Gururbrahmā Gururvishnuh
Gururdēvō Mahēśwarah"*

thereby meditating upon Sri Datta 'Sadguru' knowingly or unknowingly.

On listening to these philosophic words, some of you might get another doubt that only when a man is free from desires in his life and when he wishes to be a hermit, then only he should put forth these efforts in search of a 'Guru' and not before.

That is wrong. It is with a view to fulfilling the basic desires from which crop up several crores of different desires with a mushroom growth, we have been discussing this at present. Do you want a better example than Kārtavīryārjun, who had been granted the material fruits in abundance by the 'Sadgurumūrti'? Can you ask for more than he?

There is an added advantage in the worship of 'Guru' which can't be found in the worship of any other deity.

You get only what you ask for in other worships. In the worship of 'Guru', you not only get that you want, but more than what you expect, besides spiritual transformations without your asking for them. Thus Kārtavīryā, who approached 'Guru' with a desire for emperorship could ascend the stairs upto 'Sāyujya (merger)'.

Swāmiji teaches this most secret "Guru Gīta" with the hope that all your material wants may well be fulfilled on the one hand and on the other to enable you see the luminous worlds that you never imagine, throwing open the gates of your mind. Not merely teaching, but Swāmiji explains the secrecies contained in it.

The law of 'Siva Guru' is that this teaching shall not be given to the undeserving; so Datta Swāmi through your Swāmiji teaches this in a discourse to the deserving. You must utilise well this grace of Sri Datta and attain liberation.

Some devotees have brought this discourse-cum-teaching in the form of a book with a view to benefiting 'sādhakās' (practicants) on a large scale. That is also a service to Datta 'Sadguru'.

May all be benefited by getting their desires fulfilled and experience the bliss !

Chanting the name of Śri Datta,
.....Your Swamiji.

Sree Gurubhyó Namah

Jaya Guru Datta

PROCEDURE FOR MEDITATING UPON THE GURU

Preamble : Swamiji does meditate upon Guru in order that his disciples may learn and follow the good tradition of praying to Guru before beginning any good act as follows. He prays to the Primordial Male who originated this tradition for the good of mankind.

Gurur Brahmā Gurur Vishnuh

Gururdévo Mahéswarah I

Guruh Sākshāt Param Brahma

Tasmai 'Sri Guravé' Namah II

1

Guru is Brahma (Lord Creator), Guru is Vishnu (Lord Preserver), Guru is Mahéswar (Lord of Destruction). Guru is the incarnation of Parabrahman (The Absolute). I salute such of my Guru. Sri Datta Sadguru is the personification of the Trinity who had brought the holy tradition of the Guru to the human world. Thus he is the True Guru to any man.

All the true Gurus who descended in that tradition are also the variations of him and so they are the images of Brahma, Vishnu and Siva. In effect Guru is another name of 'Parabrahman' and I bow down before such Datta Guru.

Preamble : The glory of the Guru tradition sang thus :

Dattātréya samārambhām

Nrsimhādika madhyamām ।

Sachchidānanda paryantām

Vamdé Guru paramparām ॥

2

Beginning with Dattātréya, Nrsimha in the middle until Sachchidānanda salutations unto the order of Sadgurus. Here the phrase 'until Sachchidānanda' denotes that Sri Ganapati Sachchidānanda Swamy is the incarnation of original Sri Datta Sadguru who had taken this birth to uplift the people of the day and to revive this sacred tradition.

Preamble : Guru is now meditated upon in the form of charmed holy syllables 'Gu-Ru and Swamiji shows how they are assimilated through the path of our breathing.

Hamsābyām parivṛtta hārdakamalé śuddhé

jagatkāraṇam

Viśwākāra manéka déha nilayaṁ swachchaṇḍa

mānaṇḍakam ।

Sarvākāra makhaṇḍa chidghana rasaṁ pūrṇam

hyanaṁtaṁ śubham

Pratyakshākshara vigrahaṁ Guruvaram dhyāyet

vibhum śāśvatam ॥

Sri Guru who is the cause of the universe and who has the image of the universe in Him and who wears several bodies, who works at will, who is

blissful, who is incarnation of the indivisible One. Embodiment of sublime knowledge and wisdom, integrated personality, infinite, auspicious, the very form of the meaning of the disyllabic word 'Gu-Ru', and the eternal, is to be worshipped in the purified lotus of the heart with the revolution of the twin swans of 'HAMSA' and 'SOHAM' (i. e., through breathing in and out).

We all live through the process of inhaling and exhaling. 'HAMSA', or the Swan is the symbol of this breathing. One breath goes inside; but it doesn't come out as it goes in. It purifies blood in the region of heart and undergoes self-change before it comes out. So the swan that goes in is different from the one that comes out and they are two. The swinging of the swans is the source of our life. It also purifies the lotus of our heart.

Now let us come to the word 'Guru'. It is a very powerful spell. The two sacred syllables are the direct image of that deity, Guru. When the two syllables are made two swans and sent into the heart through breathing in and out, then it is called 'AJAPA' (chantless worship). One who goes on practising this gets not only his heart purified but also the Yogic heart on his right side.

The Guru comes and appears on his own accord before one who meditates upon him imagining him as the image of the sacred formula 'GURU' in 'AJAPA' and 'JAPA' (chantful).

In what form does he appear? In the form of a man? In the form of a god? With beard? Tonsured? or How?

Here all the attributes of the Guru elucidate his supreme nature. So he appears as a personification of the same.

Universe means name and form. The Guru is the cause of that universe which means that it emerges from him. So the whole world is in his image just like the bangles, rings, and chains that come out of gold. So he has several bodies. Some keep a small idol and say that he is their Guru. It is not correct as all bodies belong to him.

All of us can't live completely independent. For that matter, we can't also die independently. Nature is not in our control. Let alone Nature, the mind forces us to act against our will. Then where is liberty? But the Guru is not like that. He is absolutely free. He can keep control over himself and also on the whole world. How is this possible? It is so because he is everything.

Since he possesses all these qualities, he is the personification of Bliss. In other words, he is a mass of happiness. Those who worship him, naturally attain that bliss. That bliss is auspicious, infinite, absolute, all pervading and omniscient. In the parlance of 'Sāstras' it is called 'AKHAMDA CHIDGHANA RASAM' (the quintessence of the sublime bliss).

It is the true quality of the Guru and he appears when chanted with the 'Guru Mantra' in that form.
Prermble : Now it is explained why Guru should be meditated upon.

4. *Namāmi Sadgurum śāntaṁ pratyaksha Śivarūpiṇam
 Śirasa yōga pīṭasthaṁ mukti kāmīyārtha siddhayē ॥*

Guru is the form of peace, the direct image of Siva installed at the altar of Yoga. Before such true Guru, I bow down reverentially for redemption.

The true Guru is the direct image of Siva, but here 'Siva' doesn't convey the ordinary sense. It means liberation.

By whose grace all illusions and turbulent passions get pacified affording peace of mind, such a Guru should be worshipped. Where should he be installed and meditated upon? In the mind, on the thousand-petalled lotus at the altar of Yoga.

Why all this? For the fulfilment of which want? We might be having crores of desires, but no desire has an end and its fulfilment doesn't gratify us, soon another desire springs up. It also meets the same course. In this process, when each desire sees its end, the last one will be salvation. And that is the greatest. When we get it, there is nothing else that we crave for. It is only for salvation that we ought to meditate upon Guru. At the same time, none should ask for petty desires. When a great treasure is destined to be yours, should you stretch your hand meanly for a small amount of change?

Preamble : For those who can't meditate upon Guru in that highest method, Swamiji is initiating them for worshipping Guru in his physical body.

5. *Prātaḥ śirasi śuklābjē dwinētraṃ dwibhujam Gurum |
Varābhayakarāṃ śaṃtaṃ smārēt tannāma pūrvakam |
Prasanna vadaṇāmbhōjam sarvadēva swarūpiṇam |
Tat pādōdaka jāṃ dhārāṃ nipataṃtīm swamūrdhāni |
Tayā saṃkshālayēt bāhyamāṃtaram daihikam malam |
Tatkshaṇāt virajō martyō jayatē sphatikōpamaḥ ||*

Everyday in the morning soon after one wakes up, one should imagine a white thousand-petalled lotus on top of his head and meditate upon it. Your Guru should be imagined to have seated on that lotus. You have to see through your mind's eye his eyes, hands and the reassuring gestures of his hands, with a peaceful face. You will gradually understand the inherent meaning in imagining Guru in such a way.

During the course of this meditation, the name of the Guru should be chanted as the great spell in another part of the mind. All the images of all deities should be imagined as dwelling in him and seen. Seeing that form slowly the ablutions at his feet should be offered with pure water. You should imagine that flow of water is falling on your head and flowing through it washing away all the impurities within and without in its stream. If you do that all, the impurities will indeed leave you at the very moment and the qualities of 'Rajas' and 'Tamas' will be destroyed. There will be no sin either in your gross or subtle body. You will shine like a pure crystal in all your 'Sattvik' temperament.

All of you should meditate every morning as soon as you wake up.

Preamble : It has already been stated that the feet, hands, face and eyes of the Guru should particularly be meditated upon. The reason for it is explained now.

6. *Tīrthāni dakṣiṇé pādé védāḥ tanmukha māśritāḥ |
Pīyūsha bhājanam haṁ hū Sadguróḥ kara nétrayóḥ ||*

In his right foot all the holy waters and pilgrim centres are there. Truly, his foot is all 'Tirthas', his face is 'Véda'. If one sees such a face in his meditation, he gets the merit of reciting all the Vedas. His eyes and hands are invested with nectar. His sight and hand-touch will let the yogic nectar flow into you.

Preamble : Then, should one meditate upon the aforesaid parts of the Guru in his image? Should he not meditate upon the remaining part of his body? Swamiji explains the total meditative process of the whole physical form of the Guru.

7. *Apādamouḷi paryāntaṃ Gurunām ākṛtiṃ smarét |
Tēna vighnāḥ praṇasyanti siddhyanticha
manóratḥāḥ ||*

Right from toe to top, the Guru's form should be meditated upon gradually. As a result, all obstacles will be wiped out and your wants fulfilled.

Your concentration should first be set on Guru's feet so that his gracious looks should be cast upon your head as a result of which 'JNĀNA' or wisdom flows into your head. From the feet, stomach, chest, hands, neck, face, head, besides the dress and ornaments worn by him should be meditated upon. Better follow this order of meditation coupled with observation.

The moment you see Swamiji, you should observe the sort of his foot-wear as there is a significance and a particular message in his wearing them. It indicates which diety he is inviting into him that particular day. It doesn't just mean a casual choice of his foot-wear and dress. Some meditate upon

Guru from top to toe. This is another method. But one should not indulge in meditation beginning from the middle as it amounts to skipping of a monkey. One should not look at the Guru in that wavering manner.

When you begin any work, you should first meditate upon your true Guru in a complete manner. Then no obstacles stand in your way and all your wants will be fulfilled.

In this way, Swamiji teaches the method of meditating upon Guru before his discourse on the 'GURU GITA'. The 'Guru Gita' has 'Anganyāsa' and 'Karanyās' which are left out here as you don't require them.

Sri Gurubhyo Namah !

Jaya Guru Datta

SRI GURU GĪTA

from

Sri Vyāsa Maharshi's Skānda Purāṇ

Preamble : The significance and importance of any book may be estimated by its very origin. The GURU GĪTA which propounds the supra-mundane nature of Guru begins with the discourse of the great saints, Sūta, Saunaka and the like as it had been revealed by Lord Śaṃkar to His consort, Pārvati. The Rishis asked Sūta Maharshi

1. *Guhyāt guhyatarā sārā Guru Gītā viśéshatah !*

Tava prasādāt Śrótavyā tām sarvāṃ brūhi Sūta nah !

Once the saints Saunaka and others earnestly request the great saint of ancient lore Sūta : “ O great Sūta ! The Guru Gīta is said to be the most fecund and recondite knowledge. Be gracious to initiate us into the GURU GĪTA completely !”

Here Swamiji explains why it is said to be a ‘secret’ one. Even the Bhagavad Gīta is a secret so to say and the Upanishadic knowledge is yet more secret and so is the list of thousand names of the Goddess Lalitha. The very title of it is RAHASYA LALITHĀ SAHASRA NĀMA STOTRAM. In fact, all our spiritual books are like that. Does the word ‘secret’ mean here that the great saints don’t intend to divulge their knowledge ? Is it a trade

secret ? No, not at all. To speak of the 'secret', God indeed is a mystery. It means that this 'Guru Gīta' unravels the mysterious nature of God thoroughly well.

Well pleased with the humble request of the other saints, Sūtā, the saint of lore spake thus :

2. *Kailāsa śikharé ramyé bhaktānugraha tatparam |*
Praṇāmya Pārvatī bhaktya Śaṅkaram
paripṛchhati ||

“Oh great saints ! On the beautiful peak of Kailas bowing down in all devotion before Lord 'Śaṅkar', the ever gracious to His devotees, Pārvatī humbly asks Him thus :

It might be questioned why all this without coming straight to the Guru Gīta. The great saint, Sūtā, according to Swamiji, is meditating upon the tradition of Guru for this great spell of Guru Gīta beforehand, thereby praying to the Guru. By speaking about the wonderful origin of the Guru Gīta, it is also indicated how wonderful it is by itself. As Lord Hayagrīva was initiated by the Supreme Goddess into Śrī Vidya, so also Pārvatī, the Mother Goddess, was initiated by Lord Śaṅkar into the way of serving the Guru,

N. B. : Swamiji recited the śloka with the substitution of 'Dattā Anugraha Tatparam' for 'Bhaktā Anugraha Tatparam' meaning that Lord Śiva intended to grace his devotees in the form of DattātréyaEd.

The Universal Mother Pārvati says :

3. *Namasté Dévadévéśa parātpara jagadguró !*

Sadāśiva Mahādéva Gurudīkshām prayachcha mé ||

Oh God of gods ! Íśa (the Supreme Commander) Parātpara (Beyond the outermost) Teacher of the entire Universe ! Sadā Śiva (Ever Auspicious) the Supreme God ! I bow before you. Grant me 'Guru Deeksha' or the Discipline of the Guru.

4. *Bhagavan sarvadharmajña vratānām uttamóttamam !*

Brūhī mé kṛpāyā Śambhó Guru mātmyamadbhutam ||

Oh God ! You are well versed in all ' Dharmas ' or virtues. You grant comfort to all. Thereby you are called ' Sambhu '. So kindly initiate me into the supreme ritual and teach me the most astounding greatness of the Guru.

Pārvati questions Him : "What is the most potential Force ?" But can there be any distinction between one power and the other as big and small in the course of its flow ?

No. All Power is one and that is the Truth. But generally power is used either for selfish ends or for harming others.

People become moderate or ' sāttvik ' by taking ' sāttvik ' diet. The instance of an elephant that takes ' sāttvik ' food is there before us and its deeds are also ' sāttvik '. It means its energy is used in the ' sāttvik ' way.

As against this, the tiger's diet is as crude as the course of its earning. So every ounce of its energy is used for violence and harming others in a cruel manner.

None of the two shares energy with the other. This is true of all beings in the world. The power of gods also is like that. Even if they distribute their power to others, they do so with the thought of self. So it is not so much the distribution of power as discharging their duty.

As there is a touch of self of one kind or the other in all the aforesaid instances, all these powers can't be the best ones.

With total selflessness, unalloyed compassion, the true Guru alone has the capacity to distribute all his power to his true and deserving disciples. So that power alone is the best. Goddess Pārvati at first asked for the personification of the best Power in the form of Guru. In the second, she clearly asked the Lord to teach Her the true 'GURU TATVA'.

Preamble : The Goddess explains Her objective with the grace of the True Guru.

5. *Kéna mārgeṇa bhóh Swāmin dehī brahmamayó bhavét |
Kuru ménugrahaṁ Déva namāmi charaṇau tava ||*

Oh Lord ! What is the way for the physical-bodied man to become the embodiment of Brahma. Oh Lord ! I prostrate at your feet ; grace me with that knowledge.

Oh Lord ! we don't know why this physical body has come to us and what it is like. The dualities such as pain and pleasure, cold and heat, the

cyclic actions and series of births — all these accrue on account of this body and so they may collectively be named as the body itself.

“ The being as soon as it enters the body, considers that he is the body. Consequently, he confronts several problems. Can't there be any way out for him to become 'Para Brahma' (the Absolute) ? Oh Lord ! Íswar ! Is there no salvation for the being? So poses the issue the Mother Goddess.

“ Oh Lord ! I prostrate at your feet. Grace me with the knowledge of all these things quite compassionately, ” the Mother prays for.

Here even the Goddess speaks as if She also has fallen a prey to the illusion of the body. But it is not true. She only speaks like that with a view to elicit the plain answer from the Lord Íswara. She intends that all of us should be blessed with that awakening for She is our Mother.

The idea behind Her questioning is explicit in the following śloka.

Thus Goddess Pārvati concluded Her question. She demonstrated Her humbleness and yearning in the question and made Her aim clear.

Preamble : Now Lord Saṃkar answers :

6. *Mama rūpāsi Dévi tvam tvadbhaktyā tadvadāmyaham ।
Lókôpakārahah praśnah kṛtah kēnāpi nō purā ॥*

“ Dear Consort ! You are my true replica. I tell you this out of all love for you. Your question is very useful to all the worlds. So far none has questioned Me like this, ” said Siva.

Here think over the matter carefully. Why did Pārvati question Siva like this? She wanted to know from Siva what She didn't know. But Pārvati is His Better-half. She and He are not separate. It is inconceivable to think Pārvati as being ignorant of what Siva knows. Then why did She question Him?

In our epics we come across similar strange incidents. Great saints curse one another. Of Course, Nārada is well-known for kicking up rows. The question naturally arises as to how such people could be considered great saints and sages.

Here you have to understand the universal secret.

If a man sacrifices at one place, another is redeemed at another place. No redeeming takes place without sacrifice. If two saints curse each other, it amounts to sacrificing their power of penance. Consequently, somebody is redeemed. To this end, Supreme Lord arranges the drama of these curses. If these saints don't possess such an anger, this cycle of universe can't move. Thus, the reaction of the great saints, their rage and curses are for the good of the world.

Equally strange are the marriages of great saints and their progeny. It is because of their urge to benefit the whole world.

Here Pārvati questions as if indeed, She doesn't know it. Why?

Because at that time, She and Siva were surrounded by several great saints. They were all men of

great penance, but hadn't experienced the sublime nature of Guru. Hence, She intended to bless them with it. Had She told Siva that She was asking for the sake of those sages, He might not have answered Her so quickly. Hence, the Mother requested Him to teach Her.

Siva knows all this. And so He says, "Pārvati ! You are My very Image. You dwell in My heart. The knowledge I have, is also yours. Yet You question Me for the benefit of the whole universe. Isn't it?" Pārvati's question not only benefited those saints but is continuing to benefit 'Sādhakās' or practicants like us. But here another question might arise.

Does it mean that all those saints are not in the heart of Sivā ?

Siva knows that all of them are in His heart. But only they don't know it. He has to teach them till they know it.

Some devotees sây that their Guru is in their hearts and they in his. Some others affirm that they have totally surrendered to their Guru ; but on the other hand, pray to their Guru for solution to their troubles. This is so because all their words slip only through their lips but not from within the depths of their heart.

A bit of meditation and a dreg of chanting can't be taken for self-surrender. For self-surrender, you have to offer everything that is yours including your thoughts and desires, cares and anxieties.

Some are too idle or lazy to go and serve their Guru. In order to evade the services to their Guru, simply they deceive themselves saying that Swamiji is in their hearts. If really Swamiji is in your hearts, you don't get the desire to desire for. So you can't even say that Swamiji is in your heart.

You can't justify your laziness. You have the physical body. Your Guru also wears body. So you must needs serve him directly. This course has to be followed until you attain the knowledge of non-duality between yourself and your Guru.

So, to make it known to the saints that they are the embodiment of Siva, Pārvati questions Siva and bows down before Him. It means that for the sake of those saints, She had done a good deed in the form of service to Guru.

Who is Pārvati's Guru here?

Truly husband is the Guru for a lady. She should be initiated by him alone. But when he doesn't know any of the mystic formulae, the couple should be initiated by the same Guru.

Who should initiate?

One who has already attained accomplishment is alone competent to initiate others.

Some people feel greatly satisfied as if they got wonderful initiation when they are put to severe tests, made to fast till they nearly collapse and at last when a small spell is breathed into their ear. Some gurus also do like that. Such gurus are for such disciples.

Those who initiate others should chant the spell crores of times indeed. They should attain the fulfilment of that spell. Then with that power, the spell should be given secretly to the disciple. If it is done like that, then only the disciple becomes evolved.

So great men don't pass on initiations so quickly.

In this context you should know the quality of incantation. Some chant the spells loudly. But if the sound doesn't come out and goes on like a murmur with the movement of lips, it is better. But this is only a middle course. Not only sound should come out, but lips and tongue too should not move. Silent repetition of the spell in mind is the best. Its result is a thousand times greater. Chanting should be done in a happy mood. That happiness reflects in the face when done with the experience of the bliss of the sacred formula. Some people put up an awkward face while chanting. Chanting goes on one side and the curse of thoughts run on the other, and that is the cause of their awkwardness. Obviously, it bodes no good.

Till now the Mother Goddess wishes such an initiation.

Siva says that none else has put such a question till then. What does it mean? All those saints are not ordinary. They are men of great penance and scholars in Vedas, besides being capable of counter creation. Yet, have they put this question? No.

Because people moving in the spiritual path have the natural trait of vanity. So their attention doesn't direct them towards the quality of the Guru easily.

Just as the education with modesty, wealth with sacrifice, relatives with affection are rare, so also penance with devotion to Guru is a rare thing. It was the reason why Sankarāchārya wrote in GURU ASHTAKAM that in spite of all the resources, if one doesn't have devotion to Guru, it is of no use.

That was the reason why compassionate Pārvati wanted the great saints to be initiated into the quality of the Guru and be elevated by putting that question to Lord Siva who says that He knew Her intention.

Preamble : Swamiji, coming to the subject proper, asserts, that a Guru is not an ordinary person.

7. *Yó Guruh sa Śivah prókto yah Śivah sa Guruh smṛtah |
Vikalpaṃ yastu kurvīta sa bhavét pātakī Gurau ||*

Siva says Guru is Siva and Siva is Guru. This has been said in the Vedas, Smrithis and Epics. Those who ignore this truth and are prejudiced with a sense of discrimination are the gravest sinners.

Here the term SIVA indicates one of the Trinity of Godhead. It is called UPALAKSHAN (additional quality). It means that Guru is Brahma, Vishnu and Siva. This incidentally is the quality of DATTĀTRÉYA too and we should deduce it so.

Some think that Guru is an ordinary human being as he eats and wanders like any other being. But it is wrong and sinful to do so.

Preamble : Now Swamiji shows how Guru is beyond the triqualities and a personification of 'Para Brahma' after describing him as the symbol of the Trinity and as one standing for the three qualities.

8. *Durlabham trishu lókēshu tachchṛṇu*

pravadāmyaham I

Gurum Brahma vinā nānyat satyam satyam

Varānané II

Siva says : ' Oh Pārvati ! Hear me say the secret that you are not aware of in all the three worlds. Guru is ' Para Brahma ' and it is an absolute truth.

Here the three worlds stand for Brahmaloḥ, Vaikunt and Kailas.

Preamble : If one doesn't have his attention pinned down to his Guru, all his practices are futile (as detailed in the following lines :

9. *Vēda śastra purānāni sētiḥāsādi kānicha I*

Maṁtra taṁtrā vidyāscha smṛtiruchchātanādikam II

10. *Śaiva śāktāgamā dīnihyanyēcha bahavò matāḥ I*

Bhrāmakāḥ sarva évy tejivānām alpa chetasām II

Vedas, śastras, epics, purānas, studies in spells and rituals, smṛtis, necromaney (black arts), Śaiva Āgamās, Sakti Āgamās and other branches of knowledge delude the petty minds and they cann't comprehend them.

11. *Yajnò vratam tapò dānam japastithamī tathaivacha I*

Sarveshā meva jantūnām sarvé mārgāḥ pratārakāḥ II

Rituals of the highest order (Yajnās) vows (Vratās) penances, worships, pilgrimages, the various path-ways for Śādhana (yogic practice) are all

deceptive, if one doesn't concentrate upon one's Guru. It means that who doesn't bear devotion to Guru will be confronted with evil effects.

12. *Japastapò vratam tīrtham*

Yajnō dānam tathaiva cha |

Gurutatva mavijnāya sarvam

Vyartham bhavèt priyè ||

Siva proceeds : 'Oh Pārvati ! If one doesn't know the quality of Guru, all the ritualistic practices, prayers, penances, etc. are useless.

We think that we are educated. One might think of oneself as a Scientist or Scholar or a Poet or an Artist. But what is Vidya (knowledge) ? Sciences, arts, etc. are in a way a part of knowledge. Similarly Vedas, Sāstras, epics are also branches of knowledge. But these sciences, etc. only let you know what is visible to the five senses, however remote it might be ; but don't let you know your true self that is lodged in you. On the other hand, they make you stray to your real self. The knowledge of the Vedas, etc. makes you introspective enabling you to reflect on your real self. So they are far more important than these sciences. Thus sciences remain mere branches of knowledge, but the Vedas constitute the real knowledge. But both the types, in spite of their knowledge, help delude you and you practice in ignorance. Only getting any number of Ph.Ds will reduce you to this state. Why ?

In the absence of knowledge of the quality of Guru, all other knowledges lead but to ignorance.

So they are called the agents of illusion. Siva says that those who are fond of them are petty-minded.

So the aforesaid branches of knowledge are called APARAVIDYAS meaning Knowledges of inferior quality. There is another kind i. e., PARAVIDYA which means knowledge of superior quality. It can be attained only through the grace of the Guru.

Among those who learn the Vedas are some doers of ANUSHTĀNA (daily worship). But what is ANUSHTĀNA? Yajñās, chantings, service to mankind, worships and adorations VRATĀS (vows), pilgrimages and penances come under ANUSHTĀNA. These doers of ANUSHTĀNA might be righteous, exemplary and even Gurus to some. They might be of some help to others.

In spite of all that, they fail to see their real self and they cannot uplift themselves. For this they have to approach Guru. Such ANUSHTĀNAS which doesn't merge in the quality of the Guru are deceptive. They can't take us to PARATATTVA (the divinity). So they are all a waste.

Lord Siva admonishes such people who are swayed by the wasteful, deceptive ANUSHTĀNAS and calls them mere human animals. On the whole mere learning is totally a waste. If ANUSHTĀNA is there, it is something. Whatever it is, if one's attention is not drawn towards one's Guru, it is of no use at all.

Preamble : Now it is clear that one should search for a Guru. But who is a Guru? What can he do? Several questions arise about his degrees and qualifications. In fact many think on these lines and ask

questions about them. Not only that, they raise another intriguing question, 'Can he change me?' This should not be the way of thinking of one's Guru. Swamiji is giving a detailed account for a proper understanding of the quality of Guru in the following two hymns :

13. *Guróh vidyātmanò nānyat*
Satyam Satyam na samśayah |
Tallābhārtham prayatnāstu
Kartavyòhi manishibhih ||

There is nothing other than the Guru, a symbol of knowledge and wisdom. This is true and beyond doubt. So a virtuous person should try for the awareness of the quality of Guru.

Guru is, in other words, an embodiment of knowledge ; Swamiji says it is true and repeats it twice. Why ?

A mother, in order to lull her babe and make it drink milk, frightens it of the coming of a stranger to take it away. But, though it is false, the babe takes it for truth. The mother utters a lie for the good of her babe.

But here Swamiji says that he is saying a truthful truth or one without falsehood ; to stress that, he repeats it twice.

Preamble : Swamiji elaborates the subject further :

14. *Rūdāh Vidyā Jaganmāya*
Déhèsti dhwāta rūpini |
Tadwāarakah prakāśśascha
Guru śabdéna kathyaté ||

Illusion has changed into the world. She herself is the delusion and personification of TAMAS. That delusion is embedded strongly in the body of every being. The light that can dispel that delusion is called GURU.

Illusion and Delusion are one. It envelops our body in the form of darkness. The more one wants to flee away from it, the more does it grow in him. That is the very nature of illusion.

One begins to think, "What is this? even as I try to enter into the spiritual path, this darkness is growing in me." There is one reason for this. You have not really started the spiritual life, but whiling away your time just thinking of beginning it.

Your mind doesn't permit you to start the spiritual life indeed. As you have a big house with compound, fame, wife and children, how can your mind allow you to enter into the spiritual path. Your mind can't enter. Even at the time of death, you will be pondering and brooding over these things. This is but illusion and darkness.

The only light that can prevent it is the one called GURU.

Preamble : In the form of the praise of Guru, Swamiji defines GURU :

15. *Yadamghri kamala dwaṃdwam*
Dwaṃda tāpa nivāarakam |
Tārkaṃ bhavasimdhóscha
Taṃ Gurum pranamāmyaham ||

Obeisance to such Guru whose pair of lotus feet can wipe out the passions caused by the dualities

of joys and sorrows, cold and heat, and which can ferry the ocean of life.

One definition of Guru is that by mere touch of the pair of his lotus feet, the passions roused by the dualities are far removed.

This detachment and desire express themselves in our life in a quite peculiar way. For some, detachment gives rise to desire. As, for instance, a person builds a big temple with the sacrifice of all he possesses. But he will be attached to that temple ever looking at it. Another does a big charity and proclaims it several times. These are desires invested with detachment.

In case of some, they are afraid that after their death, the funeral rites might not be performed. So they wear gold ornaments and declare that those who perform their funeral rites will get them. Is this detachment? Sacrifice? Desire? This is also a desire coupled with detachment.

Then there is the sinful desire. On account of this one wants to get anything that one sees. He does not wish to give anything to anyone under any circumstances. This is a sinful desire and this is nothing but passion. It is caused on account of dualities. It is also called the ocean of life.

The feet of Guru alone have the capacity to let the being pass the ocean of life separated from the dualities, sorrows and desires.

Preamble : Swamiji now gives the clue as to how one can rid oneself of the ocean of life with the grace of Guru.

16. *Dēhī Brahma bhavēdyasmāt*

Tadidānīm prakāśayé !

Sarva pāpa viśuddhātmā śrī

Guróh pāda sévanāt ||

When one falls upon the feet of the Guru, and serves him, his sins will be washed off and his mind gets purified. Then he becomes a part of the godhead. So the panacea is the service at the feet of the Guru.

Now Swamiji tells us as to how one can become a divine being, in spite of possessing the body. This body in that case should become a good chariot. The house of the being should become the house of Divinity (a temple). The being should become the liberated soul and Swamiji now reveals the secret procedure for its attainment.

Preamble : Swamiji emphasises on the service at the feet of Guru. Now he proceeds with its procedure and also reveals the benefits we reap out of it in the following hymns :

17. *Guróh pādòdakam pìtva*

Dhrtvā śirasi pāvanam !

Sarva tīrthāvagāhasya

Samprāpnóti phalaṃ narah ||

If one drinks the ablutions of Guru or sprinkles it on his head, he derives the benefit of bathing in all the holy rivers.

In the preceding verse ' DEHI ' stands for the person bearing the body. Body means lust and rage. So one who is with lust and rage cannot

be purified by ordinary bathing. What should we do ? Siva states that whosoever drinks the ablutions of Guru with devotion gets that purification of the body.

18. *Sóhaṇaṃ Pāpa paṃkasya*
Deepanaṃ Jñāna téjasah |
Guróh pādódakam Dévi
Saṃsārārṇava tārakam ||

Siva tells Pārvati that with the ablutions of the Guru the mire of sins gets dried up. The brilliance of knowledge enhances and the ocean of life is passed.

19. *Avidyā mūla nāśāya*
Janma Karma nivṛttaye |
Jñāna vairāgya siddhyarthaṃ
Guru pādodakam pibét ||

If ignorance is to be rooted out, the actions which are the causes of births are to be set aside, knowledge and detachment are to be attained, one must drink the ablutions of one's Guru.

So it is established that drinking of the ablutions of one's Guru will bring in purification annihilating all his sins. Not only that, the inner light of knowledge thereby shines bright. As a result, the person steps out of the vicious cycle of births and deaths.

For all this to happen, ignorance must be destroyed first. In this process, some people with a little knowledge become doubtful. That also should go along with the root cause of ignorance.

Birth should not be there. Even if it is there, it should be devoid of action.

“What is this? Can there be a birth without the enticement of action?” One might get that doubt.

Some great souls do have birth without the bondage of action. For example Nāmadév. He directly conversed with Pandarinādh daily. But he asked for another birth. Why? Because there was a fraction of action that remained to be experienced and that phase would be over with the sorrow of remaining in his mother's womb for nine months. After that, happiness could be ensured without the bondages of actions. If birth befalls us, it should be the one without action.

So what we should desire for is that ignorance, birth and action should be destroyed. It is not enough. Knowledge and detachment should be attained. For their attainment the action that causes birth should be destroyed. How can it be destroyed? Can your Guru help you in this? Will he share some? No, he doesn't share the burden; you have to carry the weight of your action.

Guru initiates you into the path to reduce the weight of action. That's all. So those who serve Guru should know well about ignorance, birth, action, knowledge and detachment.

Some people mistake that in the twin things of knowledge and detachment, knowledge alone suffices. But knowledge without detachment, you should understand, is a waste. All these can be attained by you, if you take the ablutions of Guru with a total self-surrender.

Preamble : Guru teaches you the way to reduce your action. And Swamiji now discourses upon it.

20. *Guru pādōdakam pānam*
Guróruchchishta bhójanam I
Gurumūrtéh sadā dhyānam
Gurustótram parò japah II

Your drink should be the ablutions of your Guru. And this has been reiterated. But that itself is not enough; something more has to be done, according to Swamiji. You should take in what has been left out by the Guru. It means, on the emotional plane, you should imagine daily that your food and drink are the blessed offering of your Guru. Even this is not enough. You should meditate upon the image of your Guru continuously at all times and in all states. Singing in praise of Guru should be treated as the daily worship.

Preamble : Swamiji says that meditation upon Guru, singing the glory of the Guru are the most important.

21. *Swa désikasyaiva cha nāma kīrtanam*
Bhavét anantasya Śivasya kīrtanam I
Swa désikasyaiva cha rūpa chintanam
Bhavét anantasya śivasya chintanam II

The singing in praise of one's Guru amounts to singing the glory of the infinite Śiva. Meditating upon the image of Guru is equivalent to meditating upon the Infinite Śiva.

Meditation on the image of Guru, singing the various attributes of Guru should go on con-

tinuously. That is meditation upon Śiva and singing the glory of Śiva. That is the infinite meditation. That is meditation upon Viṣṇu and the chant of His glory.

Here there is another secret. Whenever the glory of any god is sung, if there is no mention of Guru either at the beginning or at the end, that cannot be called a prayer at all. Only after singing the glory of Ganapathi, Saraswati and Guru, singing of any other god should be done.

Preamble : Swamiji explains the greatness of Guru in the following two hymns.

22. *Yatpāda pāmsavah saṁtah*

Kēpi saṁsāra vāridheh |

Sētubamdhāya kalpaṁté

Désikaṁ tam upāsmahè ||

Obeisance to Sadguru, the particles of whose feet are of utmost importance for building the bridge across the ocean of life.

‘What is building a bridge across the ocean of life?’ This life is a very fearful one. It is a big ocean. It is indeed more fearful than the ocean. There is no shore on the other side of this life. Its depth is unfathomable. To cross this, the grace of Guru alone is the solution. He alone can make us pass.

23. *Kāśīkshétram nivāsaścha*

Jāhnavī charaṇòdakam |

Guruh Viśweśwarah sākshāt

Tārakaṁ Brahma nīśchitam ||

The very dwelling of Guru is the holy Benares. His ablutions are the holy water of the Ganges. Lord Viṣveṣwara who uplifts us from the world of life is Guru himself. This is true. If a man says he is going to Benares, it means he is going near the Guru. That Guru alone is the ultimate spell, is the avowed utterance of Lord Siva in the name of the Absolute.

24. *Guru pādāṃkitanyatra*

Gayā sādadhòkshajódbhavā |

Tīrtha rājah prayāgósau

Gurumūrthyai namònamah ||

In the preceding lines there was a mention of Benares. Now Swamiji for the satisfaction of the disciples of Viṣṇu and to remind them of the personification of the Trinity of Godhead in Guru, over and above all differences, sings in praise of Him with the mention of Guru.

Where the imprints of Guru's feet are there, there it is the holy place of Gaya pertaining to Viṣṇu ; the greatest holy place Prayāga is also that. Obeisance to such Guru.

25. *Gurumūrtiṃ Smarēnnityaṃ*

Guròrnāma Sadā japét |

Guròrājñāṃ prakurvīta

Guróranyaṃ na bhāvayét ||

Always the image of Guru should be kept in mind and his name should be chanted. Guru's order should be obeyed and there should be no other thought.

26. *Guruvaktra sthitā vidyā*
Prāpyatē tatprasādatah
Tasmāt taṁ Dēśikaṁ Dhyāyēt
Yathāyōshit priyaṁ swakam ||

It is customary and traditional to repeat a thing which is said to be very important. That is called Abhyāsa (Practice).

Lord Siva emphatically says that service to Guru is the most important one. Hence the repetition. Swamiji also stresses that nothing should be thought of other than Guru, and it is further explained in the following Lines :

We get the knowledge coming from Guru because of his grace. Just as a beloved ever thinks of her lover, the disciple should meditate upon his Guru whatever action he is engaged in. Education which is knowledge should come to us only through a Teacher (Guru). Reading of books and listening to lectures does not suffice. You should pray to attain the grace of Guru. How? Like the beloved for her lover. What is its significance? A newly married lady will be thinking of her husband even while being engaged in the household chores and attending to the needs of relatives. She does not get interrupted in her thoughts on account of them. Similarly one should learn to meditate upon Guru and immerse in it, enaged in some action though.

Preamble : Now Swamiji describes the method of surrendering everything to Guru.

27. *Swāśramamcha swajātimcha swakīrtiṁ*
pushtivardhanam |

Ētat sarvaṁ parityajya Gurumēva samāśrayēt ||

One should leave one's caste, position, abode fame, power, wealth, etc. and seek Guru's grace. If Guru is not there, these things cannot give any knowledge of the Absolute. Here there is a mention of power and wealth that accrue to man. The four traditional castes or Varnas and the four stages of man's life beginning with celibacy and if all these were to be left out, what does it mean? It means that love for all these things should be directed towards Guru. You should think that Guru is the most important of all of them.

28. *Ananyāh chintayāntó yé*
Dhṛvaṃ téshāṃ parampadam |
Tasmāt sarva prayatnéna
Gurórārādhanaṃ Kuru ||

Those who meditate upon Guru with no other thought will certainly attain PARAMAPAD (the blissful state). So worship Guru in all faith and by all means.

Guru should be worshipped and served with all efforts. You should think for yourself in how many ways you can serve him and do what best you can. But this doesn't mean that you should exhibit them before him. He sees all those things done behind him. All that you have to do is to serve him, think of him and worship him with no other thought and with care.

29. *Guròrmukhāccha Saṃprāpya*
Dévi Brahmātmā saṃvidam |
Trailókya sphuta vaktārò
Dévarshi pitṛ mānavāh ||

Those who attain the knowledge of Para Brahma through the grace of Guru, whether they be gods, saints, manes (guardian spirits of ancestors) or humans are the unparalleled ones in all the three worlds. Such of them become Gurus themselves.

Swamiji directs us to chant the spell of GURU. The highest stage of this chanting is installing the meaning and imbibing the feeling of the letters of the spell. In the following five hymns he explains the meaning of the word GURU.

30. *Gukāraśchāṃdha kāróhi .*

Rukārastéja uchyaté !

Ajñāna grāsakam Brahma-

Gururéva na saṃśayah ||

‘GU’ stands for darkness and ‘RU’ for light. Undoubtedly Guru is one who swallows ignorance and he is ‘parabrahma’ himself by such an act.

31. *Gukāraśchāṃdhakārastu*

Rukārastanniródhakah !

Aṃdhakāra vināśitvāt

Gururityabhidhīyaté ||

‘Gu’ is darkness; ‘Ru’ is that which drives it away. As he drives away darkness, he is called Guru. In the above lines it has been said twice about darkness. Why? Darkness also means sin. A true Sadguru thinks much about the sin of his disciple, because it diminishes as he goes on thinking about it. He has that power. He doesn’t think about his disciple’s virtue, nor appreciate it in him. If he does, that virtue diminishes. People ignorant of this clue

mistakenly think that their Guru doesn't like their acts. It is an illusion and wrong to think so. If the Guru doesn't take what we offer it is bad for us ; and if he admires what is offered to him, it is also bad for us equally.

32. *Gukārasyaṭ guṇātītó*

Rūpātītó rukārahah !

Guna rūpa vihinatvāt

Gururityabhidhiyaté ||

'Gu' stands for one who is beyond the three Gunas or qualities ; RU stands for one who is beyond Rūpa or form. Guru is the personification of the Absolute without attributes and form.

One should think that one's guru is the centre of all forms and at the same time he is beyond form, quality or time.

33. *Gukārah praṭhamô varnô*

Māyādi guṇabhāsakah !

Rukārosti param Brahma

Māyā bhrāṃti vimòchakah ||

The first syllable 'GU' belongs to the three Guṇās which are the cause of illusion. The second one 'RU' stands for the 'parabrahma' that destroys the delusion caused by illusion.

34. *Ēvaṃ Gurupadam śréṣṭham*

Dēvānāmapī Durlabham !

Hāhā hāhu gaṇaiśchaiva

Gaṃdharvairapi pūjtam ||

In this way, the term GURU is of utmost importance. This is beyond the comprehension of even gods.

The songsters of heaven and Gaṃdharvās (heavenly beings) respect this term most ; for, there is a no sublime concept even for them other than this. They sing and get raptures and delight assimilating the teaching of the quality of Guru.

Preamble : The glory of Guru has been described by Swamiji. He stresses the importance of service and offerings to Guru. Now he explains the significance of the offerings in a formula.

35. *Dhṛvaṃ tēshāṃ cha sarvēśhāṃ*
Nāsti tatvaṃ Gurōh param |
Gurōrārādhanaṃ kāryaṃ
Swajīvatvaṃ nivēdayēt ||

While worshipping Guru one has to offer one's life which means all that he possesses as living being. In the same way the feeling that 'I am the being' should be sacrificed and dwell in a state of a moving spirit in the form of eternal bliss. This is what is called a total offering.

If one says that he is giving all his property and all his children, it amounts to retaining his ego though he parts with them. So it is not the correct offering. He has to give away the self and that is the right offering.

If you say that you are giving away what all you have, your things are gone but you remain. As a result the path for the re-emergence of actions is paved. So it is not proper to say 'I am giving.'

Besides when you say 'I am giving' it remotely occurs in the inner recesses of your mind that you are offering what the receiver, has not, and that it is not his, but of your own. This is the worst thinking in respect of a Sadguru. So it is not at all proper to say that 'I am giving.'

It is better to request him to take. As he takes it of his own accord, the taint on your mind of the feeling of giving what he hasn't, doesn't affect you. When he takes himself, he will take everything including you. There is no scope for the residue of the bondage of action. So in this way, instead of taking things belonging to you, when he accepts your pure self and when you are prepared to offer it, it is the total offering of yourself.

When such an offerring occurs, you yourself will become GURU. When that GURU is a purified moving spirit, you also become one. When it happens, all that is yours i.e., your body, limbs, actions automatically belong to him. So they also become a part of moving spirit. The result is that the sins and virtues arising out of your actions in the service of your Guru don't touch you.

If the strong conviction that you are a purified moving spirit comes to you, then you will have really offered yourself. Whether there is such an offering or not is known through this conviction and it is by itself a test for it. By this test you understand the level of your offering and nobody need tell you of it.

36. *Āsanam śayanam vastram*
Vāhanam bhūṣaṇādikam |
Sādhakēna pradātavyam
Gurōh Saṁtōsha Kāraṇam ||

Seats, cots, clothes, vehicles, ornaments are some of the things which should be offered to Guru for they are the means to please him.

In the preceding lines Swamiji has dwelt on the offerings to Guru. But is it so easy for those who are entangled in the enticements of actions? No, certainly not. Then what to do? This is a question.

There is another question too. Are you pure or impure? You are struggling in the shackles of actions and so you can't call yourself a purified moving spirit; so if you offer yourself along with the troublesome actions, does it mean that he should accept you along with your sinful actions and suffer himself? It means that for the simple reasoning of your offering yourself, he has to suffer in experiencing them and undergo the ordeal of reducing the weight of your actions? Will it not be a fact that all the essence of his virtues get tainted on account of his allowing you to merge in him? Should you do then such an offering which leads him to such a dangerous consequence? Even if you do, will he accept it? Lord Siva gives a solution to both these questions.

First you should purify yourself and reduce the weight of your actions gradually. Begin to offer your Guru small things. On account of this the bondages of your actions will gradually be severed. To that extent the process of your purification picks up. Increase these offerings gradually. Repeat the direct adoration and worship to Guru. In the course of that, one day you will attain a mature and purified state when you can do total offering. It means that you will attain to the level of sacrificing yourself.

Your getting to that state and his acceptance of your offering take place simultaneously.

As the purification increases in you, your small offerings will give him redoubled joy. But never will he be delighted by the monetary value of your offerings.

37. *Karmaṇā manasā vāchā*

Nityam ārādhayét Gurum |

Dīrghadaṇḍaṇ namaskuryāt

Nirlajjó Guru sannidhau ||

When you offer your obeisance to Guru, you should always think that you and your Guru are alone there, even if he is surrounded by several people. Everyday you should worship him in mind, word and deed. When you see your Guru without any feeling of shyness you should prostrate before him.

38. *Śarīramarṭham prānāṃscha*

Sadgurubhyó nivédayét |

Ātmānamapi dāsyāya

Vaidého Janakó yaṭhā ||

your body, wealth and life should be offered to your Guru. Just Like Janaka, the Videha, you should offer yourself and surrender to him like a servant. Here the emperor Janaka is cited as an ideal of self-surrender.

There are many stories about Janaka's devotion to his Guru. In one story his Guru asks him to draw the cart seated himself in it and Janaka does it. Then his Guru asks him to carry him on his

shoulders round the street. which he implicitly obeys with pleasure. That is the mark of self-surrender.

Preamble : Swamiji repeats the greatness of the quality of Guru in order that the attention of practitioners (sādhakās) might increase.

39 *Gururéva jagatsarvaṃ*

Brahma Viṣṇu Śivātmakam ।

Guróh parataram nāsti

Tasmāt saṃpūjayét Gurum ॥

This entire universe and the Trinity of godhead are the image of Guru. There is nothing other than Guru. Nothing is more important. So Guru should be worshipped well.

Here both the worshipper and the worshipped is Guru. True it is, Guru has great capacity of worshipping the greatest of Gods. At the same time he has the power to receive offerings and adorations as an incarnation of God. But we the petty don't have that capacity to worship.

Preamble : Swamiji says about the non-difference between Guru and Śiva once again and indicates as to how the ultimate aim is attained through the worship of Guru.

40. *Yasyānugraha mātṛéṇa*

Hṛdyutpadyéta tatkshaṇāt ।

Jñānaṃ cha paramānaṃdah

Sadguruh Śiva éva sah ॥

Śiva is that Sadguru by whose grace the disciple sees the light of knowledge and bliss kindled at once in his heart.

Swamiji gives the formula here though obliquely as to how to recognise Sadguru.

Swamiji has said already that on account of Guru's grace the disciple gets knowledge and bliss at once in his heart. It means at his look, touch and thought, a flash of rare knowledge sparkles on our heart. Because of that though all the significance of that knowledge is not apprehended by the intellect well, our indefinable delight swells up in the heart.

Hence, whose recalling and presence make us forgetful of all our sorrows, and enthusiasm and happiness are aroused, is to be recognised as one's true Guru. This has been explained at length in the introduction of this book.

Preamble : Our attention is not directed towards our Sadguru because of our MÖHA or desire of the body. So Swamiji tells us about the nature of the body.

41. *Bhasma kīta vidaṃtaṃ hi*
Déhaṃ sthūlaṃ varānané |
Tvaṇ mūtra rudhirāṃtrāsti
Mala māṃsādi bhājanam ||

Siva says to Pārvati that the flesh, excretions, puss, blood, intestines, bones etc. are the ingredients of this gross body. What happens to this body in the end? if it is put to fire, it is reduced to ashes; if buried, it gets decomposed; or if it is thrown away, it will be infested with worms.

At the time of this discussion between Siva and Pārvati, several great saints were seated in front

of them. Some had already tasted nectar, but their bodies comprised five elements. All those whose bodies constituted of five elements need the caution about the nature of the body. Siva tells them this particularly. Then need we not think of its application for us.

Preamble : The root of the cycle of births is but the desire of the body. This is also the source of our fall. Swamiji now teaches us the way to escape from the fall. This teaching is in the form of singing the glory of the Guru.

42. *Saṃsāra vṛkṣhā mārūdāh*

Patamto narakāṇavé !

Sarvé yénóddhytā lókāh

Tasmaih Śri Guravé namah ||

Obeisance to Sadguru, the uplifter of all the worlds sinking into the sea of hell from the TREE OF SAMSĀRA (life).

Our body is nothing but our 'saṃsār'. We go about our daily affairs with that feeling. Our elders compare this SAMSĀRA to a TREE. You might have heard the terms 'Saṃsāra Vriksha' and the 'Vaṃśa Vriksha' (pedigree). The tree of 'saṃsāra' grow rapidly. An infant grows before our eyes and wears skirts, begets children, enters into old age, loses teeth. This is the tree. It does not stop there. One day it dies. But which dies? Not the tree but the being; that is 'falling from the tree'. Guru alone can save us from this. So the attention must be directed towards Guru. Every man must pay his obeisance to him with folded hands.

43. *Gurur Brahmā Gurur Viṣṇuḥ*
Gururdēvō Mahēśwarah |
Gururēva, param Brahma
Tasmaih Śri Guravē namah ||

Guru is Brahma, Vishnu and Śiva. and the only Absolute. Obeisance to such a Guru.

This has already been stated before. Swamiji repeats this lest you should forget it. By the repetition, you should know how very important it is.

Preamble: In the following three hymns the core of the Guru Gīta is reiterated. Observe this with rapt attention.

44. *Akhaṇḍa maṇḍalākāram*
Vyāptam yēna charācharam |
Tatpadaṁ darśitam yēna
Tasmai Śri Guravē namah ||

TAT + TVAM + ASI' means 'Thou art That. Obeisance to the Sadguru who has enabled me to perceive the Absolute pervading everywhere, the indivisible and the stupendous round denoted by the term 'TAT' of the Mahaa Vaakya of TATVAMASI.

45. *Dēhē jīvatva māpannam*
Chaitanyam nishkalam param |
Tvam padaṁ darśitam yēna
Tasmai Śri Guravē namah ||

Obeisance to Sadguru who is Omniscient and who has entered into this body as a being in the form of the other worldly spirit of energy and who has enabled me to see the spirit beyond embedded in TVAM (you).

46. *Akhaṁdam paramārtham sadaikyam cha
tvam tatōh śubham !
Asinā darśitam yēna
tasmai Śrī Guravē namah ||*

Obeisance to Sadguru who enables me to see through the term ASI (thou art) which reveals the ultimate goal by explaining 'TVAM' (you) and TAT (that) which are not separate but stand for the indivisible quality of the Absolute.

In the aforesaid lines what do we understand? 'TAT' is the Infinite; 'TVAM' is the finite entity; and the merger of these two is a great thing. The secret of all Sāstrās lies in this. To make your understanding easy, Swamiji gives an example here.

One man is called Venkaiah and the other, Subbaiah. There is difference in these names. But both are men. One is from Vijayawada and the other from Mysore. The places are different. But both of them are of this earth. That man's voice is feeble and this man's voice is loud. But both of them speak with the aid of tongue. That man is a vegetarian and the other is not. But both offer food to their belly.

As we go on seeing these things in this way, though there is apparently some difference between these two, don't we understand when we see broadly that both of them are humans, inhabiting the same planet, eating the same way, talking and living as other human beings. From that angle, it is clear that there is no difference between them. From societal point of view, the difference is that one is Venkaiah and the other, Subbaiah. But this small difference loses itself in the greater entity, when viewed them as mere humans.

The aforesaid 'TAT' and 'TVAM' could also be taken in the same way. Their merger that way is ASI.

Let us see from another angle. The sun, stars, time, ages, etc. shine and we see them. Why do they appear? and wherefrom they appear? Some reply will not do. It requires deep thinking. There is shining in you to see. So they appear to be shining. This is the proper answer. But then why is darkness seen? Because you are enveloped in darkness within and without. When you are awake and shine totally, there is no darkness at all. Then all shine.

This may appear to be an obstinate argument. But you will know the truth when you think over it calmly. View it critically and meditate upon it.

This is the sum and substance of 'ASI'. Guru alone has the capacity to teach this. Teaching is not the same as mere telling. It inspires the heart. Obeisance to such a Guru.

Preamble : Swamiji particularly says as to what one should do for the fulfilment of the initiation in the form of intuition and experience to be felt in one's heart.

47. *Sarva Śṛti śiróratna nīrājita padāmbujam |*

Védāntāmbuja Sūryābhaṃ Śri Gurum śaraṇam

vrajēt ||

Obeisance to Sadguru to whose lotus feet the Vedas hold the holy camphor light and who is like the sun for the lotuses of Vedanta or the Upanishads.

It is a figurative expression in which the Guru is described as receiving the venerable low-bow of all the Vedas, the gems of whose diadems spread their lustre over the feet of the Guru, as if the Vedas ever hold the holy camphor lights (Nīrājanam) to him. In other words, the greatness of the Guru has been acknowledged in all the Vedas. Again he is as the sun to the lotuses-like Vedantas or Upanishads. He is as friendly to the Upanishads as the sun to the lotuses. It also means that he is equally held in esteem by all the Upanishads. Hence for the accomplishment of the knowledge divine, no other way except taking refuge in a Guru is there. So says Lord Śivā.

Preamble : Again Guru's glory is sung.

48. *Chaitanyam Śāśvatam śāntam*
Māyātītam niraṃjanam |
Nāda biṇḍu kaṭātītam
Tasmaih Sri Guravé namah ||

The dynamic spirit is eternal, serene beyond all illusion, and unaffected by anything. It is beyond the celestial sound : the primordial Male and even His mind (NĀDABIMDU KAṬĀLU).

Obeisance to such a Guru who is personification of such a dynamic spirit.

49. *Sthāvaram jaṅgamaṃ chēti*
Yatkiṃchijjagatī talé |
Vyāptam yasya chitā sarvaṃ
Tasmai Śri Guravé namah ||

Obeisance to such Guru whose dynamism pervades everywhere among movables and immovables as well. 'Sṭhāvaras' include the immovable beings, trees etc. 'Jaṃgamas' are the mobile ones.

50. *Tvaṃ pitā tvaṃ cha mé māthā*
Tvaṃ baṃdhustvaṃ cha daivatam !
Samsāra prīti bhaṅgāya
Tubhyaṃ Śri Guravé namah ||

Oh Guru ! you are my father, mother, and relative. You are my only god. Obeisance to you who drives away my desire of 'Saṃsāra' (wordly life).

Mother showers affection ; father is for administration ; God is the source of thoughts. You are carried away on the crest of strange illusions of the 'Saṃsāra.' Only your Guru can dispel that delusion, says Swamiji.

Preamble : Guru is described as the personification of Sat, Chit and Ānaṃda.'

51. *Yatsattayā jagatsattvaṃ*
Yatprakāśēno bhāyutam !
Naṃdanaṃcha yadānaṃdāt
Tasmai Śri Guravé namah ||

Obeisance to such Sadguru who is all pervading in the whole universe and on account of which it appears so and whose radiance causes brilliant shining of it, whose bliss is spread within and makes it comfortable.

In this book the aforesaid lines summing up the verses (Ślokas) 'Nāṃdanāṃcha yadānāṃdāt' are very significant and merit special attention. It says that on account of the spreading of the Guru's bliss in the self, this appears to be all pervading in the universe. Is it not strange?

How do we know that this is joy and that is sorrow? Where do the joy and sorrow come from? In this respect everybody should become self critical. If joy comes, one feels happy and wishes for its recurrence. But none thinks over as to how joy comes from a sweet meat or wherefrom it comes. People even think that why should anybody argue it doggedly instead of enjoying that joy happily. Similarly when sorrow comes, people cry for its departure, but don't think how it comes. They even say that why should anybody think of it repeatedly.

No, that is not proper. When sorrow comes, we must dig deep in our mind and trace the cause of it. Then only we know the root of it. We should apply the scissors there. Never will it return to us then. So is the case with joy. We should go to its root, but never wish that it should return again and again. We should apply scissors in the same way to joy.

Here is a hard knot. The apparent causes for the worldly joys and sorrows are really not the causes. But man sometimes remains active and happy on account of that. But he can't explain the cause of his happiness. Unable to explain that, he imagines something else like the happy delivery of his sister and expresses it.

In the same manner man sometimes becomes sorrowful. Then again unable to explain the cause, he suspects that his brother might have met with an accident and says so. Undoubtedly both these are unwise guessings. Then why should joy and sorrow occur without any cause?

They are the 'Saṃskāras' carried forward from previous births of which we are ignorant. Why did God let these 'Saṃskāras' remain inscrutable? Should he not think of a clear knowledge of the previous births? No. He should not. God has made us oblivious of the knowledge of the previous births out of all kindness for us. Because with this knowledge, when we happen to see the passing swine, dogs and donkeys, they appear to be our kith and kin and we grieve very much. Can we bear that sorrow? Tell me. Only a dog, when it lies in an ash-pit, gets the knowledge of his previous birth. But he forgets it the very moment (he leaves it). We can't show the causes directly for the joys and sorrows that come out of the 'Saṃskāras' of previous births. We have to delve deep into our mind's eye to know the root of such joys and sorrows. Then will we know that within us there is happiness and light. Indeed that light and happiness are no other than the self and that too will be revealed.

Yes. You are the inner light. It is His light. And that light is bliss. That light and bliss are revealed as your wisdom and joy. But you get sorrow because of the wheel of illusion within you. You get this knowledge. It is by the grace of the Guru and hence obeisance to such a Guru.

Preamble : In the fiftieth hymn, Swamiji said that Guru is the source of your thoughts even as God (Daivatam). The same is now scientifically explained.

52. *Yéna chétayatā pūrya*
Chittam chétayaté narah |
Jāgratsvapna sushuptyādau
Tasmai Śri Guravé nanah ||

Obeisance to Sadguru who stirs the mind and on account of which in all the three states of wakefulness, dream and slumber, man remains dynamic, which in other words lives in his thoughts.

Some people can think well and plan well, and we don't take them into account. A person who thinks that he is a dullard and a wicked (Tāmasik) one also gets dynamism by the latent action of Guru. That is the grace of Guru.

This grace of Guru is indeed beyond the worldly relations of cause and effect.

People who think and plan well also can do so only when they are awake, but not in the other two states. It means that in those states, their mind becomes static or inactive.

Similarly a wise man when he teaches a dullard, both of them have to be awake to carry out that act.

In dream and sleep, the static mind before it comes to the wakeful state, can be made active by the power of Guru, let alone the wakeful state. That is why obeisance to such a Guru.

53. *Yasya jñānā didaṃ viśwam*
Adṛśyam bhēda bhédatah |
Satswarūpā vaśéshaṃ cha
Tasmai Śri Guravé namah ||

Obeisance to Sadguru on account of whose grace and power the duality of mind is destroyed and the whole universe becomes a non-entity, but remains in the form of power (SATTA).

The state beyond non-duality is also the state beyond birth and death. That is the Absolute state which the Guru graciously grants.

54. *Yaéva kārya rūpena*
Kāraṇèṇāpi bhāti cha |
Kārya Kārana nirmuktah
Tasmai Sri Guravé namah ||

Obeisance to such Sadguru who though appears in the form of action or Universe and the cause of that action or illusion, indeed is beyond the cause and effect.

55. *Jñāna śakti swarūpāya*
Kāmitārdha pradāyiné |
Bhukti mukti pradātrécha
Tasmai Śri Guravé namah ||

Obeisance to Sadguru who is the embodiment of knowledge and power, and who fulfils all the wants, material and other worldly as well.

Here material wants (bhukti) stand for Karma. Cause and action, static and dynamic states, fate and redemption are one and the same to Guru. And obeisance to such a Sadguru.

56. *Aṇēka janma saṁprāpta* !
Karma kóti vidāhine !
Jñānānala prabhāvéna
Tasmai Śri Guravé namah ||

Obeisance to Sadguru whose fire of knowledge destroys the actions of his disciples that have been coming to them for several ages.

57. *Na Guróradhikaṁ tatvaṁ*
Na Guróradhikaṁ tapaḥ !
Na Guróradhikaṁ jñānaṁ
Tasmai Śri Guravé namah ||

There is no other concept superior to Guru-not even penance and knowledge. Obeisance to such a Guru.

Penance is nothing but visiting and serving the Guru. Seeking the shelter of Guru is knowledge.

58. *Mannādhah Śri Jagannādhó*
Madguruh trijagadguruh !
Mamātmā, sarvabhūtātmā
Tasmai Śri Guravé namah ||

My Lord is the Lord of all the worlds ; my Guru is the Guru to all the three worlds ; my soul is the soul of all beings ; obeisance to Sadguru who is in me. One should ever be aware that Guru is capable of stirring such thoughts.

59. *Gururādiranādiścha**Guruh parama daivatam I**Guróh samānah kóvāsti**Tasmai Śri Guravè namah II*

Guru is the root of all and also the beginningless. Guru is the 'Paradévata' (image of God). Who is a match to Guru? Obeisance to such a Guru.

60. *Eka éva paró bandhuh**Vishamé samupasthite I**Nispyhah karunā simdhuh**Tasmai Śri Guravé namah II*

Guru alone is the true relative in adverse circumstances because he is free from wants and has no desire to snatch away anything from you. But he is an ocean of compassion. Obeisance to such a Guru.

Guru is described earlier as the root and now as a relative. True. It becomes possible because of the relation with him for the past so many births. To reach him now, all are not that fortunate. So Guru is 'Ādi Guru' and Anādi Bandhu' (the oldest kin).

61. *Gurumadhyé sthitam viśwam**Viśwamadhyé sthitò Guruh I**Viśwarūpó virūpósau**Tasmai Śri Guravé namah II*

The whole Universe is in Guru. Guru is in the whole Universe. He is an embodiment of the Universe and formless too. Obeisance to such Guru.

Lord Gaṇéśh went round his father with folded hands, and that story is a familiar one. The sense of universal embodiment of a Guru is the secret of the story and that is true devotion.

62. *Bhavāraṇya pravishtasya*
Digṇmóha bhrānta chétasah |
Yéna samdarśitah paṇthāh
Tasmai Śri Guravé namah ||

Obeisance to Sadguru who has shown me the good path in the jungle of 'Samsāra', where I have been wandering aimlessly.

63. *Tāpatrayāgni taptānām*
Śrānthānām prāṇināmumé |
Gururéva parā Gaṃgā
Tasmai Śri Guravé namah ||

Guru is the best sacred water (GAMGĀ) for the living beings who are frayed in the fire of anxieties. Obeisance to such a Guru.

64. *Hétāve sarva jagatām*
Samsārārṇava sétavé |
Prabhavé sarva vidyānām
Śambhavé Guravé namah ||

Obeisance to Sadguru who is the cause of all the worlds, who serves as a bridge to pass the ocean of SAMSĀRA, who is the Lord of all branches of knowledge, and who is the distributor of bliss or happiness.

Here it is better to say SAMBHU as one who, is the source of peace and happiness than referring to its mere equivalent SIVA. The joy is eternal and not worldly and ephemeral.

65. *Dhyānamulaṃ gurórmūrtih*
Pūja mūlaṃ Guróh padam I
Maṇtramūlaṃ Gurórvākyam
Móksha mūlaṃ Guróh kṛpā II

The image of Guru is the base of meditation. The feet of Guru form the base of worship. The word of Guru is the base of spell. The grace of Guru is the base of redemption.

66. *Haraṇam bhavarógasya*
Taraṇam kléśa vāridhéh I
Bharaṇam sarvalókasya
Śaraṇam charaṇam guróh II

The foot of Guru which roots out the disease of SAMSĀRA or births makes me pass the seas of sorrow, and that which holds all the worlds is my refuge.

67. *Śivérushté Gurustrātā*
Gurau rushté na kaśchana I
Tasmāt para Gurum labdhvā
Taméva Saraṇam vrajét II

Swamiji, before concluding his song of praise, mentions particularly about the capacity of Guru either to curse or bless.

If Siva gets angry, Guru protects. But if Guru gets angry there is none to protect in the whole of creation. So one should seek the refuge of such supreme Guru and his blessing.

Preamble : Swamiji now comes to another refrain 'SIVĀYA GURAVE NAMAH' after he dwelt on 'TASMAI SRI GURAVĒ NAMAH' to sing the glory of Guru. Siva does not merely stand for Lord Siva alone, but indicates the Trinity of Godhead Brahma, Vishnu and Mahésh. He explains in detail the meaning of the term SIVA in the following lines :

68. *Atrinétraḥ śivah sākshāt*
Dvibhujaśchā paró Hariḥ |
Yó chaturvadanó Brahmā
Sri Guruh kaṭhitah priyé ||

Oh Pārvati ! the Śāstras proclaim that Guru is without the three eyes of Siva, the four hands of Viṣṇu, and the four faces of Brahma.

69. *Nityāya nirvikārāya*
Niravadyāya yógine |
Nishkalāya nirīhāya
Śivāya Guravé namah |

Beginning another song glorifying Guru, Swamiji offers his obeisance to Guru who is eternal, unvarying, blameless, Yogi, taintless, desireless and auspicious.

Here a doubt arise as to why the term SIVA is taken to denote the Trinity of Godhead. There are several causes for this. (Refer the introduction).

SIVA is the embodiment of auspiciousness and giver of the same. Then what is auspiciousness? Here all the attributes of Guru explain what his auspiciousness is. Those who worship Guru become unwavering, faultless, accomplished and desireless. If he himself is not like that how can he bestow them on us? Indeed he has no form and so he has no VIKĀRAS (waverings).

Preamble : Just as Siva is explained as the embodiment of the Trinity of Godhead, the qualities of unwavering and taintlessness which are beyond the Trinity have further been elaborated in the meaning of the Absolute state.

70. *Sishya hr̥tpadma sūryāya*

Satyāya jñānarūpiṇé !

Védānta vākya védyāya

Sivāya Guravé namah ||

He is like the sun to the lotus-like hearts of his disciples and he is the embodiment of truth, knowledge, as one revealed through Upanishads and the image of auspiciousness; and obeisance to such a Guru.

Intellect is one lotus; heart is another lotus. There are the two kinds of hearts - one is the heart of Guru and the other is that of the being. They are also called the spiritual heart and the worldly heart. The spiritual heart of a man lies on his right. The ordinary worldly heart lies on the left. This too is important. The one on the right is without bones and flesh. So it is the spiritual heart.

These hearts are the lotuses. They are blown up by Guru. That Guru is the sun here. Knowledge is light. But the ordinary sun-light disappears everyday and the lotus that blooms in the sunlight also folds in. But the light that is focussed by the Guru is eternal. So the lotus blown up of this light never folds in.

71. *Upayópéya rūpāya sadupāya pradarśiné I*

Anirvāchyāya vāchyāya Sivāya Gurave namah II

Obeisance to Guru who is the clue and the desirable objective. from that clue, who gives that clue to his disciples and who is beyond description, who deserves all praise, and who is SIVA himself.

72. *Kārya kāraṇa rūpāya*

Rūpa rūpāya té sadāh I

Apraméya Svarūpāya

Sivāya Guravé namah II

Obeisance to Guru who is the image of cause and effect, who is of attributes and attributeless. whose image cannot be imagined and who is Siva himself.

73. *Dṛgdyśya dṛashtru rūpāya*

Nishpanna nijarūpiṇé I

Apārāyādvitīyāya

Sivāya Guravé namah II

Obeisance to Sadguru who is no other than Siva, who sees, the object seen and who is the sight itself in his trueself, who is boundless and who is unique.

74. *Guṇādhārāya guṇiné Gunavarjita rūpiné |*
Janmine janma hīnāya Sivāya Guravé namah ||

Obeisance to Guru who is without birth and Siva himself, the roof of all attributes, who has attributes and all the same free from all of them, who takes birth but yet remains in the form of soul, i. e., free from the cycle of births. Guru is independent of birth, termination of birth, attributes and termination of attributes. Births and deaths take place at his will.

75. *Anādyā yā khila dyāya māyiné gata māyiné |*
Arūpāya swārūpāya Sivāya Guravé nāmah ||

Obeisance to Guru who is Siva, who has no beginning and who is the beginning of all, who is illusion by himself and who has conquered illusion, formless but remains in the form of his true self.

We approach Guru to conquer illusion. But Guru is illusion himself or a deceiver. Then what is the use of it for us? But he is not the usual or ordinary cheat, but one who has conquered illusion, thereby purposely holding illusion under his control. Why so? For our upliftment.

Let us see how it is like. A piece of burning coal has to be taken out with the help of the iron tongs which can hold greater heat. The red-hot iron piece similarly has to be taken out with the help of another iron instrument of greater heat-holding capacity.

Guru appears before the righteous just like Siva. The same Guru appears like a man for the sinful.

Preamble : Swamiji has explained the variations of prayful phrases 'SIVĀYA GURAVE NAMAH' and 'Tasmai Sri Guravé namah'

79. *Śrīnāḍha charaṇadwaṁdwaṁ yasyāṁ diśi virājāte |*
Tasyai diśe namaskuryāt bhaktyā prati dinam
priyé |

When we offer our obeisance to Guru, Swamiji directs us to offer it mainly at his feet and also affirms that the side in which the Guru's feet are is equally great.

Oh Pārvati! you should offer your obeisance every day to the side or direction in which your Lord Guru's pair of feet rests.

Swamiji here says that Guru stands for the Lord (Śrīnāḍha). This shows that he is the personification of Viṣṇu, giver of wealth (Lakṣmī-pradudu) auspicious and not only an embodiment of prosperity but also the form of pure dynamism. The term 'Śrīnāḍha' has so many connotations.

The direction in which the Guru's feet are, should be offered obeisance, says Swamiji; but when he is the purified form of dynamism his feet will be in all directions and this need not be over-emphasised.

Preamble : At the time of worshipping Guru, Swamiji teaches us as to how we should conduct ourselves.

80. *Tasyai diśé satata maṁjali résha nityam |*
Prakshipyaté mukharitāli yuta prasūnaih |
Jāgarti yatra Bhagavān Guru chakravartī
Viśwasṭhiti pralaya nātaka nitya sākshi ||

I offer the garland daily which attracts bees to the direction in which my God-like emperor Guru is, who is also the eternal witness to the drama of creation, preservation and destruction of the worlds.

Here it should be understood that in the lotus heart the bee of sorrow drinks the honey of bliss. Bees flock to flowers when there is honey. The flower-like mind should also be sweet and only such flowers as are fragrant are to be used for worship.

Preamble: Now Swamij teaches the method of thanks giving to Guru.

81. *Urasā śirasā chaiva manasā vachasā dṛśā |*
Padbhyām karābhyām karnābhyām pranamóshtānga
uchyaté ||

The chest, head, mind, word, look, legs, hands and ears – these eight limbs with which the thanks giving is done is called SAASHTĀNGA Namaskār.

When some people begin thanks-giving, Bhajan or worship goes on like a 'Satāvadhān' (the art of answering a hundred questions). They will be chanting some spells with the mouth, seeing all things with their eyes and their mind is crowded with several thoughts. This is nothing but *Satāvadhān*.

This is not the proper way of worship. Whether you have devotion or not, when you do bhajan or chanting with your eyes closed, the sound waves produced from that will enter your veins through ears. Not only the eyes, but also you should try to draw in all the senses, besides steadying the mind. And that is the proper method for anyone to follow.

It is for that purpose you should practise thanksgiving in the SAASHTĀNGA way (the aforesaid eight-fold one).

Preamble : Swamiji says that the worship of Guru is important not only in the human world but also in the other world of gods. "

82. *Gurōh kṛpā prasādēna Brahma Vishnu
Mahēśwarāh !*

Samarthāh tatprasādōhi kēvalam Guru sēvayā ||

It is with the grace of Guru, the trinity of Godhead became capable of creation, preservation and destruction. Those who serve Guru alone will get the grace of the Trinity.

Preamble : Now the method of meditating upon Guru and its process is explained by Swamiji, stressing how difficult it is and greatly important at the same time.

83. *Dēva kinnara Gaṁdharvāh pitaro yaksha chāranāh !
Munayō naiva jānaṁti Guru śuśrūshané vidhim ||*

The method of filial service to Guru is the very secret. The gods and other heavenly spirits (Kinnaras, Yakshas, Gaṁdharvas and Chāraṇas) pitṛs (spirits of ancestors) and the great saints don't know the method.

Preamble: What is the reason of it? Swamiji says now:

84. *Madāhaṃkāra garvéna tapó vidyā balānvitāh |*

Saṃsāra kuharāvarté patitā ghata yaṃtravat ||

On account of penance, education and muscular power, people become egoistic and their fall into the whirlwind of *Saṃsāra* is likened to the pot tied to the device for drawing water from a well. Here the pot appears to float but the same moment it sinks with a bang.

One man reconciles himself saying that he will take to a life of hermitage, if his only daughter is married, whereby his problem is solved. After the marriage is over, he will be pleased to see the couple and desiring to see their happy married life by which time he becomes a grand-father. That is sinking the pot once again. He will again face several responsibilities.

The strange part of it is that one who says that he will escape from these responsibilities will never be able to overcome them. But one who really escapes, does so silently.

Preamble: Now the importance of meditation on Guru is directly revealed.

85. *Dhyānaṃ śṛṇu Mahā Dēvi Śri Gurōh kaṭhayāmité |*
Sarva saukhyakaram tadvat bhukti mukti

pradāyakam ||

Oh Pārvati! the all-comforting, the source of satisfying the worldly needs as well as redemption is the meditation upon Guru which you listen now, says Siva.

Preamble : The meditation should be done with utmost purity of the TRIKARANĀS (mind, word and deed).

86. *Śrīmatparabrahma Gurum smarāmi
Śrīmatparabrahma Gurum bhajāmi ।
Śrīmatparabrahma Gurum vadāmi
Śrīmatparabrahma Gurum namāmi ॥*

Obeisance to Guru, the embodiment of the Absolute, whose name I cherish in my memory I am uttering), who I adore and whose words I repeat.

Preamble : Now Swamiji initiates the meditative spell of Guru.

87. *Brahmānaṁdāṁ parama sukhadaṁ kēvalaṁ
jnānamūrtim ।
Dwaṁdwātītaṁ gagana sadṛsaṁ tatva masyādi
lakshyam ।
Ekaṁ nityaṁ vimalāmachalaṁ sarvadhī sākshi
bhūtaṁ ।
Bhāvātītaṁ triguṇa rahitaṁ Sadgurum taṁ
namāmi ॥*

Obeisance to Sadguru who is the source of bliss, giver of great comfort, form of pure knowledge, beyond all dualities, sky-like the essence of the Mahāvākyās like TATVAMASI, unique, eternal, pure, steady, witness to all intellect, beyond the intellect and who is without the three qualities Sattva, Rajas and Tamas.

Here the term BEYOND is applied twice for duality and the thinking faculty or intellect respectively. It means Guru is free from dualities and waverings of the intellect. Another better term for this is AVISHAYAM (non-subject); but all this has to be known through experience. And this experience is possible only through service to Guru.

Preamble : Another meditative spell of Guru is taught by Swamiji :

88. *Anaṁda mānaṁdakaram prasannaṁ*
Jñāna swarūpaṁ nija bódha yuktaṁ |
Yógiṁdra mīdyam bhavaróga vaidyam
Śrīmadgurum nitya maham namāmi ||

Regular obeisance to Sadguru who is the embodiment of bliss, bliss-giver who is gracious, embodiment of knowledge, self-realised, supreme yogin, praise-worthy and the doctor for all diseases of SAMSĀRA.

Here the key term in the verse (Ślōka) is 'Prasannam'. Guru's natural trait is tranquility and it doesn't fade. He ever wears it. Some out of ignorance say that their Guru's mood is spoiled and in that state he scolded and insulted them. That is nothing but sheer ignorance.

A true Guru never gets angry. If anger comes to him, it never goes. It goes only when the intended good is done to the disciple. The story of NEMI in the Bhāgavata is useful to know how the compassion of Guru is pervasive and how it continues to successive generations, how it forgives the faults of devotees and leads them on to a virtuous path.

Nemi's grand-father was a king who undertook penance for progeny. Lord Brahma offered him sweetened milk-rice. After taking that, a great son was born. But he too was without progeny. He undertook a ritual for begetting a son. While the ritual was going on, becoming thirsty, he drank water from an earthen pot at midnight. The next morning, the priests who came to know of it, burst out with laughter for that enchanted water was intended for the queen and left it there for that purpose. But the king drank it without the completion of the ritual.

As a result, the king himself conceived. After nine months a son came out tearing open his stomach. He was NEMI. The king was saved from death by the priests with the power of their spells.

Nemi grew up to be a man. As the ritual was left incomplete, he became very cruel. In course of time, he assumed kingship. He passed an act proclaiming himself as good and that people should stop all rituals and serve him only. He did many such sinful things. In spite of that his mother was very much fond of him. She was a great woman of penance. Under her protection, he was not at all adversely affected.

When his cruel deeds became unbearable, all the great saints assembled and thought over the developments. As the last resort, they cut off king Nemi's legs. But because of his mother's protection, not only did he survive, but demons took birth from his legs. The saints killed them and after serious thinking, cut off the king's hands. From those hands, beings of divine nature were born. The saints entrusted the kingdom to them and they ruled over

it well. But Nemi could neither die nor lead life. He was poisoned, cut off into pieces, but did not die owing to his mother's protection.

That way he suffered hell in this world. Finally one day Datta Swami arrived here with his four dogs and initiated him with Guru maṁtra. With that he attained the path of virtue.

Look how even a fallen man with the initiation of Guru attains the righteous path. What all had happened to Nemi was not out of Guru's anger but by his grace alone. It was an act of purging. So Guru is ever gracious.

Preamble: Another meditative spell of Guru.

89. *Nityam śuddham nirābhāsam nirākāram
niraṁjanam I
Nitya bódha chidānaṁdam Guruṁ Brahma
namāmyaham II*

Obeisance to Guru who is eternal, pure, formless, tranquil, embodiment of truth and knowledge, dynamic, blissful and the replica of the Absolute.

The term 'Nitya Bódha' here means that the Guru always teaches.

When you are in trouble, if you meditate upon him in loneliness, undoubtedly you will hear his voice.

Preamble: Swamiji now tells us where Guru is supposed to have been at the time of our meditation.

90. *Hydambujé kaaṇika madhya saṁsthé*
Siṁhāsané saṁsthita divyamūrtim |
Dhyāyét Gurum chaṁdrakalā prakāsaṁ
Sachchitsukhā bhīṣhta varaṁ dadānaṁ ||

We should meditate upon the Sadguru treating him as one in a divine form who is seated on the throne situated on the elevated part of our lotus-like heart shining with the splendour of the moon and who grants the boon of eternal bliss.

Preamble : Now in which colours and decorations and robes Guru should be meditated upon is revealed.

91. *Śvétāṁbaram śvéta vilépa pushpaṁ*
Muktā vidhūshaṁ muditaṁ trinétram |
Vāmāṁka pīṭasthita divyaśaktim
Maṁdasmitaṁ sām̐dra kṛpā nidhānam ||

Guru, the image of Siva, as put on white clothes, donned the white sandal paste, decked himself with garlands of white flowers and pearls, delighting in himself, three-eyed, as the divine power seated on his left thigh, ever-smiling and as an ocean of compassion, should be meditated upon.

It is not necessary that Guru should always be in this outfit, but there are inner meanings for the clothes, sandals and the garlands he wears. We have to observe this keenly.

For example saffron stands for sacrifice and virtue, white clothes for the virtue coupled with a sweet truth, white sandal paste for the state beyond desire and prejudice, the garland of pearls for his super strength surpassing that of all the planets. If all his decorations are white, it is an indication that he is willing to bestow knowledge upon you.

Preamble : Swamiji brings the glory of Guru in full-throated ease once again in the following two hymns :

92. *Yasmin śṛṣhti śṛṣhti dhwaṃsa nigrāhā nūgrāhā-
tmakam |*
*Kṛtyaṃ pañchavidhaṃ śaśvat bhāsaté taṃ gurum
bhajét ||*

The Guru whoever shines with the power of creation, preservation and destruction. restraint and grace, should be served.

93. *Na guróradhiktṃ na Guróradhikam
Na guróradhikaṃ na Guróradhikam |*
*Śiva sāsānatah śivaśāsanatah
Śiva śāsanatah Śiva sāsānatah ||*

Indeed there is none superior to Guru and this has been stated by Lord Siva Himself.

Preamble : Swamiji has taught us the path of meditation till now. From now on, he tells us about the way of worshipping Guru in the path of Jñāna-Yoga.

94. *Jñéyaṃ sarvaṃ vilāpyéta viśuddhā jñāna yógatah |*
*Jñāṭṛtva mapi chinmātré nānyah pañṭha
dvitīyakah ||*

All that reveals itself should be burnt with the purified Jñāna Yoga. The remainder of one's knowledge also should be burnt and there is no other way than this. The paths of worship vary depending on the deserts of the practicants. That's why Swamiji teaches this all important path of Jñāna Yoga.

When he says 'Viśuddha Jñāna Yógatah' what is meant by 'Viśuddha Jñāna'? Does it not suffice if it is said 'Jñāna'? Are there 'Viśuddha' (all purified) and 'Aśuddha' (impure) Jñāna?

Yes, there are. Though the highest knowledge is one, unless you get over the misunderstandings that accrue in you in several things and from different angles, you cannot comprehend that knowledge. So in order to remove each part of your ignorance, many doses of knowledge are to be administered. But all these do not provide self-realisation to you. So they are not 'Viśuddha Jñānas'. But they are essential to you. They eliminate one kind of ignorance in you. So they are also 'Jñānās'. That's why they are called 'Aśuddha Jñānās'. For example, sciences and the studies of 'Purāṇās' etc. There is further explanation of this thing in the 12th verse.

If you make proper use of the 'Aśuddha Jñānās,' they serve as thresholds to take you on to the path of 'Viśuddha Jñāna'. Those who attain that, will have easy fulfilment in the practice of Jñāna Yoga.

Preamble : One unwise question that arises in the beginning of the practice is : " How long is it to be practised ? " Now Swamiji answers this in the words of Lord Siva.

95. *Yāvattishṭati dehó sau tāvat Dévi Gurum smarét |
Gurulópó na kartavyó niṣṭitó pyadváyé paré ||*

Oh Dear Consort, Pārvati ! As long as the body is there, Guru has to be meditated upon. Even if one is in the all-important non-dual discipline, one should not ignore the worship of Guru.

When he says 'as long as the body is there,' it means that as long as the feeling that, the body is mine' is there. First it should be destroyed. For it to happen, it takes several aeons. Meanwhile several kinds of knowledge may be acquired in which there might be the knowledge of non-duality. Yet as long as the feeling that 'the body is mine' is there, one must *needs* meditate upon one's Guru.

After attaining the knowledge of non-duality, don't mistakenly think that no other meditation remains. It amounts to Guru meditating upon himself then.

Preamble : Now Swamiji tones down and teaches how in day-to-day affairs one should conduct oneself in the presence of Guru.

96. *Humkārēṇā na vaktavyam prājñeh śishyaih
kadāchana |
Gurórāgré na vaktavya masatyam cha kadāchana ||*

Wise disciples should never frown upon their Guru and never should they utter falsehood.

97. *Gurum tvam kṛtya humkṛtya gurum nirjitya
vādatah |
Aranyé nirjalé ghóré sambhavét brahma-
rākshasah ||*

If Guru is addressed in the singular number, or frowned upon, or argued with a view to excelling him, one will take the birth of a monster in a jungle without water.

98. *Upabhumjīta nō vastu Gurōh kimchidapi swayam |*
Dattam grāhyam prasādēti prāyōhyē tannalabhyatē ||

One should not take even a very small quantity of anything belonging to Guru for oneself except 'Prasādam' (a portion of what has been offered to God) as it rarely occurs.

99. *Pādukā sana śayyadī Gurunā yadadhiṣṭitam |*
Namaskurvīta tatsarvam pādābhyām na spṛśēt
kwachit ||

One should not kick off such things used by Guru such as the sandals, seats, cots, etc.; but offer thanks with folded hands to them.

100. *Gachchatah pṛshṭatō gachchēt Gurupādaḥ na*
laṅghayēt |
Nōlbaṇam dhārayēt dvēṣam nālankārām
stathōlbaṇān ||

When Guru walks, the disciples should walk behind him and never go before. In his presence the disciple shouldn't wear showy dresses and ornaments.

101. *Guru niṃdā param dṛṣṭvā dhāvayē dathavārayēt |*
Sṭhānam vā tatparityājyam jihvāchchédō
kshamāyadī ||

If anybody abuses Guru, he should be prevented or driven away by his disciples or they should leave the place at once and go elsewhere. If one

listens to it and tolerates, the only act of penitence for it is to scratch one's own tongue. The literal term JIHVĀCHCHĒDA stands for condemning the abuse through argument and it should be deemed as penitence.

102. *Apriyasya cha hāsyasya nāvakāśo Guróh purah |
Na niyógaparam brūyāt Gurórājñām vibhāvayét ||*

In the presence of Guru one should not try to be humorous or crack jokes what the Guru doesn't like, nor talk more than required even when asked to do. He should await Guru's order and follow it with respect and reverence.

Lord Siva vividly describes as to how one should conduct oneself near one's Guru from the 96th verse onwards. From this elaborate description, it should be understood how important is it. From this discipline other disciplines should be managed. Sometimes, Guru wantonly commits mistakes or appears to be doing. But you shalln't never try to correct them. It is possible that he himself *makes* you violate several times the code of conduct. When he orders you to do so, you shalln't hesitate to act upon it. But you should not do so another time on your own accord taking it for granted. You shouldn't talk beyond your Guru's feelings. You should not praise another Guru before your own. Unless he particularly tells you, you shouldn't ordinarily show your back to him. Those who observe and follow all these disciplines will endear themselves to *their Guru*. The grace of Guru flows upon them without any effort.

Preamble : The advantages of the worship of Guru are now described by Swamiji.

103. *Munibhyah pannagébhyaścha surébhyah śāpatō-
pivā !
Kālamṛtyu bhayādvapi Gurū rakshati, Pārvati ||*

Guru protects the disciples from the poisonous snakes etc., from the curses of saints and gods, etc., and from the fear of death, says Siva to Pārvati, His consort.

104. *Nityam Brahma nirākāram yēna prāptam sa vy
Guruh !
Sa śishyam prāpayēt prāpyam dīpōdīpāntaram
yathā ||*

Sadguru is one who has attained omniscience and formlessness of the Absolute. Just as one light lights another, he gives to his disciple what he deserves.

Here there are many kinds of 'Siddhis' (wonderful attainments). What should we want among them? What will he give us? These thoughts are quite unnecessary. Indeed we don't know what we want. But he knows what he should give and gives when it should be given. So it is better to pray to him, 'Oh Lord! give me what actually I need after you think over it.' But we can also pray to him to give us the strength to withstand the difficulties. There is nothing else to desire. We should not pray for too many wants.

In fact, Guru uses all his 'powers for his good disciple. You should be such a good disciple. It means you have the wick and you should be ready soaking it in the oil of SĀDHANA or practice. Don't be worried that you haven't done anything before. Begin now, soak the wick in practice. One day when you are ready, he will suddenly light your wick, for he is the eternal light.

Preamble : Now Swamiji tells us the procedure for merging the self in the path of meditation upon Guru. This is the ultimate goal of the worship of Guru.

105. *Guróh kṛpā prasādéna Brahmā ha miti bhāvayét |
Anéna mukti mārghénahyātmañānam prakāśayét ||*

One should think that he is the Brahman (Absolute) only with the initiation attained through Guru's grace. This is the path of salvation. With this gradually shines the light of self-knowledge.

When Guru initiates you into TATVAMASI, that is he tells you that 'you are the Absolute.' One doesn't feel like believing it at once. Several kinds of questions arise. For example: 'I am Venkaiah'; How can I be 'Brahman' or the Absolute? That is one doubt. Since you have evolved from the Absolute, you are the Absolute yourself.

"How can I say that I have come from the Absolute?" This can be proved by several ways. See one way:

All of us have generations or dynasties. In them look into the past of any dynasty. It will be concluded that the root man of that is a great saint. That saint is the son of Lord Brahma, the Creator. That creator has evolved from the Absolute. So for your entire dynasty the root is the Absolute. It means that you have come from the Absolute and you are the Absolute yourself.

'Then who does these sins and virtues?

Your desire.

This you don't like to accept. You say 'what do I know? 'I don't know what is good or bad. It is the God behind my thought and action.' 'Is it proper on His part to subject me to these punishments having led me to this pass? Is this justice? 'The fault is His, and not mine,' you say.

Here there are two things you should carefully observe: 1) Have you done this deed purposely, thinking it is good, palatable and of your free will? or (2) Have you done this having been inspired by God and so you are subject to His dictates?

If you fall in the first category, you cannot escape punishment or endowment. 'You have to suffer them.

If you belong to the second category, well, you are simply a follower of God's dictates and so you have to suffer the punishment.

This you don't like. You say that the first dictate is palatable, so 'I have done' and the second 'I don't like.' If you say so, you have carried out God's order or command simply because it is palatable to you, but not because it has come from God. It means that you have fallen in the first category. Then the punishment also should come to you only.

Not only that. You know, when God's order comes into your heart or you think of it in your mind, whether it is palatable to you or not. Thus both the 'Samkalpas' (thoughts of action) or 'Vikalpas' (denial of action) arise in your mind. It means that two types of orders have reached you from God. Of the two, one you like and that you select. So you have to experience its consequences.

As you can't escape the consequence of your action, you shouldn't pray to Guru about this.

There is another significant thing here. If you accept the order which is in line with virtue and act upon it from the two types of orders that come from God, He will not have the trouble of punishing you. If you are infringed by the petty desire and carry out the sinful order, God will also push you gradually into that kind of stream of desire all the more. Why He does like this is a different question. But you should be cautious of this danger and it is your duty to guard yourself against it.

According to the initiation of Guru, you should thus think that you are the Absolute and should not let the negative thought enter into your mind. If you do so well, the knowledge of self shines in you by itself.

Preamble : Now Swamiji teaches about the feeling of the indweller in you.

106. *Sampasyèṭ Śrī Gurum śāntaṃ paramāṭma
swarūpiṇaṃ ।
Sthāvaré jaṃgamé chaiva sarvatra jagateetalé ॥*

Among all the animate and inanimate things on earth one should see only Guru who is tranquil and God incarnate.

Preamble: The paths of meditation are of many types. Swamiji teaches us the path we should traverse.

107. Śri Gurum sachchidānamdam bhāvātītam
vibhāvyacha |
Tannidarśita mārgeṇa dhyāna magnó bhavét
sudhāh ||

A wise man, first of all, should chant the name of the blissful Sadguru who is beyond the intellect and then he should immerse in meditation as taught by him.

The phrase that is important and to be remembered is 'Tannidarṣita mārgēṇa'. Guru is beyond feeling. It means he is beyond intellect. In the course of it some thoughts occur at first. Then we should await one order after another. As we go on doing that, the state which is beyond intellect strengthens. This is that 'Nidarṣita jñāna mārga' of Guru (the proven path of knowledge).

Preamble: Swamiji has already taught the method of meditating upon Guru previously. In that though it was said that Guru was the embodiment of the Absolute 'Brahmaanandaṁ parama sukhadaṁ', by and by he described Guru as enthroned on the elevated part of the lotus-like heart like a divine being (hymn 90) and then as one wearing white cloth, white sandal paste and white flowers (hymn 91). In these descriptions the attributes and forms of Guru are taught as constituents of the meditation upon Guru. Now co-ordinating the means of meditating upon Guru in the pure path of 'Jñāna Yoga' is taught us by Swamiji.

108. *Parāt parataraṁ dhyāyēt śuddha sphatika
sannibhaṁ |*

*Hṛdayākāśa madhyasthaṁ swāṁguṣṭha
parimāṇakam ||*

Guru who is the incarnation of God and pure as a crystal should be imagined as dwelling in the middle of the sky of heart of the size of thumb and meditated upon.

When it has already been mentioned about the feeling one should get in the course of meditation, ie., presuming oneself as the Absolute and that one should see Guru in all the animate and inanimate, where is the need for this type of meditation? Because, it has been said in the preceding verse that in the ordained meditative path of Guru one should practise. When we meditate upon Guru, the path that we should adopt will reveal itself to us. It is for that purpose this divine initiation. Why should Guru alone be meditated upon? Because he grants the grace quicker than others. As Lord Siva or Sankar has the quality of giving to others in abundance, he is called 'Bhola Sankar'. Guru is also likened to Siva who is easily and quickly pleased ('kshipra prasādi'), at several places in this book.

Preamble : Swamiji tells us now as to what one will get after meditating upon Guru in that manner.

109. *Aṃgushṭha mātraṃ puruṣaṃ dhyāyataśchinmayam*
hydi

Tatra sphurati yō bhāvah śṛṇu tatkaṭhayāmitē ||

He asks us to listen to the experience one gets who does meditate upon the blissful 'Purush' (the Primordial Male) who dwells in the heart in the size of one's thumb.

110. *Virajaṃ paramākāśaṃ dhyva mānaṃda*
mavyayam ||

Agócharaṃ tathā gamyaṃ nāma rūpa vivarjitam ||
Tadahaṃ brahma kaivalya miti bódhah prajāyatē ||

Then Guru gets the knowledge that he is the non-dual Absolute which is pure, eternal, blissful, indestructible, invisible, of the form of higher sky, inscrutable and beyond name and form.

The form of higher sky ('paramākāśam') for our purpose could mean the process of creation (Anda, Pinda, Brahmānda). Lord Siva foretells the advantage of this meditation and encourages the seeker to pursue it. That is His nature. So we ought to worship Guru as Śiva. If we worship Lord Brahma, He will indulge in statistics and question us: "Since how many births have you been chanting and meditating and how much have you done so far?" If it is Vishnu, He will ask us to continue doing that and doesn't say another word.

Preamble: Now Swamiji tells us the way to pass on to the stage of co-ordinating the Supreme with the self from the earlier phase of the meditation upon Guru.

111. *Yathā nija swabhāvēna kēyūra katakādayah |*
Suvarnatvēna tishṭamti taṭhā haṃ Brahma

śāsvatam ||

I am that eternal Absolute though appearing to be confined to a limited form just as the different ornaments like anklets, bracelets, etc., are of different shapes, though all of them are of the same gold.

Preamble: True to His nature, Lord Siva tells us about the consequence of the meditation much in advance.

112. *Evam dhyāyan param Brahma śhātavyam yatra*
kutrachit |

Kīto bhṛṅga iva dhyānāt brahmaiva bhavati

swayam ||

The Absolute should be meditated upon whatever be the place one is situated. As he goes on doing that, the practicant himself becomes 'Brahman',

the Absolute, just as the caterpillar converts itself into a butterfly.

The practicant who is involved in the meditation upon the Brahman, lies down motionless like Jada Bharata (in-active Bharata) or a python (Ajagar) (Ref : Ajagarópākhyān in " Datta Darśan ").

But you can't stay at one place, for you are in the whirl of ' Samsāra '. Unless you remain steady in meditation, the waves of the ocean of ' Samsāra ' don't recede. Unless they recede, bathing is not possible. How to unfold this hard knot ? That is the reason why Swamiji emboldens us saying that meditation can be done wherever one is.

In Avadhoota Upākhyānam (self-evolved god-man's narration) of the " Datta Darśan ", the Avadhoota says that he has 24 Gurus (spiritual teachers). Dattātréya is said to have 64 Gurus. Indeed, everything in Nature is His Guru. Every object pulls him towards the knowledge of Brahman.

So it is said that if the practicant meditates upon ' Brahman ' wherever he is, he will succeed just as the catter pillar.

Preamble : Another secret of practice is taught by Swamiji now. This is very important. Observe it carefully.

113. *Yadṛchchya chópapannaṃ hyalpaṃ bahula mēvavā
Nīrāgēṇaiva bhujjīta abhyāsa samayē muda ॥*

During the course of practice, one should not try for his food, but eat whatever he gets cheerfully without any special interest in it.

In the practice of meditation, body, clothes and food co-operate with the being even as they disturb the discipline. A true practicant should not plan for his food, sleep, and clothing to cover his body. Some arrange for fan, air-conditioners, pillows for their meditation. Some eat well for practising religious ceremonies (Vratās). That can't be proper meditation or proper ceremony. The body has to be subjected to a little rigour in order to keep it controlled in the course of practice of meditation.

The practicant has to do the same in respect of his mind too. He shouldn't care for etiquette and loss of self-respect. He should not sit where he is praised. His yogic practice will be spoiled if he is not alert. The practicant loses his power if he accepts felicitations, garlands and let his feet touched in thanks giving.

Ordinarily, practicant's practice doesn't accomplish for six births. Meanwhile, he shouldn't disclose his method of practice or the state of accomplishment.

Preamble : Swamiji particularly cautions those who mistakenly think that practice of meditation should be done in a forest or the Himalayas, but not at home.

114. *Ēka mēvā dvitīyō haṁ Guruvākyāt suniśchitam |*
Ēva mabhyasatō nityaṁ na sēvyam vai
vanāmtatram ||

A practicant who practises regularly thinking that he himself is the non-dual Absolute, as per the standard saying of his Guru, need not go to the forest for penance.

Preamble : Swamiji says this lest one should think that the practice at home is of inferior quality.

115. *Abhyāsān nimishēṇaiva samādhi madhi gachchati |
Janmakóti kṛtaṃ pāpaṃ tat kshaṇā déva naśyati ||*

The practicant as he goes on practising this way can attain the state of 'Samādhi' (meditative or Yogic trance) within a minute. The sins he perpetrates over crores of births will be destroyed the very moment.

Preamble : Swamiji describes the comfort and greatness of that trance in the following three hymns.

116. *Na tat sukhaṃ surēndrasya na sukhaṃ
chakravartinām |
Yatsukhaṃ vīta rāgasya sadā saṃtushta chétasah ||*

One who is detached and ever contented enjoys the comfort far greater than that of 'Dévéndra', the king of Gods, or of emperors.

Some people think that the 'Brahma chin̄tanaṃ (thinking of God) is impossible for the married people. But one who leads a wonderful redeemed life, always thinking of the Absolute and detached in spite of his married life with the strong conviction that that was only at the bidding of God, enjoys greater comfort than Dévéndra.

You should also get such a comfort.

Indeed, it is not you alone who is anxious for the Almighty, but He is also eager for you. Can you measure the happiness you get when your son who missed you 20 years ago suddenly appears before you? (Refer to the story of Emperor Nahusha in "Datta Darśan").

Similarly, the Almighty feels great joy when the beings born of Him but became oblivious of Him and again merge in Him. Do you know that the Almighty assumes several incarnations, sends many great souls as His carriers and strains a lot to let you merge in Him.

117. *Rasaṃ Brahma pibét yaścha tṛptóyah*
paramātmāni |
Indraṃ cha manuté raṃkaṃ nṛpānām tatra kā
kaṭhā ||

One who tastes the flavour of the 'Brahman' and dwells in contentment of the Absolute, looks at Indra as quite useless, let alone the ordinary kings.

118. *Désah pūtó janāh pūtāh tādrśó yatra tiṣṭati |*
Tat katakshóṭha saṃṣargah parasmai śréyasé-
pyalam ||

The country in which such a practicant lives is a sacred one and the people too. The grace and association of such a man gives the choicest and the best salvation.

Preamble : Some attain accomplishment quickly while others, a little late. Why ? Swamiji explains the reason.

119. *Déhi Brahma bhavét évaṃ prasādāt dhyānató Guróh |*
Narāṇām cha phala prāptau bhaktiréva hi
kāraṇām ||

As a result of meditating this way, getting the grace of Guru, man becomes the Absolute. The result will be proportionate to devotion.

Preamble : Swamiji concludes the discussion on the subject of this book :

120. *Muktasya lakṣaṇam Dévi tavāgré kaṭhitam*
mayā |
Gurubhaktih taṭhā dhyānam sakalam tava
kīrtitam ||

Siva says to His Consort about the quality of the redeemed, of devotion towards Guru, of meditation upon Guru and such allied topics.

Preamble : If any initiation is given, its miraculous effect should be explained well. Then and there alone that initiation will appeal well to the initiated. So in the following hymns Swamiji sings in praise of the wonderful effect of this “Guru Gīta.”

121. *Guru Gītati guhyéyam mayāsti kaṭhitā śubhé*
Śri Gurum chinmayam dhyāyam yāmahaṁ
kalayé sadā ||

Now I have told you of the most secret of the “Guru Gīta” which I daily recite meditating upon the blissful Guru.

Guru has no distinction of high or low. One who has self-knowledge, one who lovingly uplifts the disciple understanding his anxiety, he is the Guru even if he is young in age. The affection between Guru and his disciple, who are bound in mutual love, is very sacred. The book that proclaims the glory of such Sadguru is equally great

122. *Guru Gītā mimām Dévi śuddhatatvam mayōditam |*
Gurum mām dhyāyatī prēmṇā hṛdi nityam
vibhāvaya ||

Siva says to Pārvati that She should meditate upon Him with devotion, treating Him as Guru and think over the 'Guru Gīta,' and the pure quality He revealed.

The pure quality of Guru is revealed in this 'Guru Gīta'. The initiation of it was given to Goddess Pārvati. Not only that. As the book of initiation "Guru Gīta" is considered to be of feminine gender; it suggests that the whole book itself denotes the form of the goddess (Dévi Swarūpam). The subject discussed here is 'Siva Tattva' (quality of Siva, i. e., the quality of the Primordial Male). This book which discusses that, is a form of the goddess meaning thereby 'the replica of Nature.' That is the very significance of the book.

It has another significance too. Though Lord Siva had taught this to Goddess Pārvati, it was in fact an initiation to the saints and sages gathered round them. It means that this is an initiation given to all the bounden beings like us. So Lord Siva Himself is the Guru for all.

How wonderful! Lord Siva is our Guru and we are His disciples. You might be thinking it strange. Yes, it is strange. In the study of this self-knowledge, the relation between Guru and his disciple is very strange.

Take, for instance, the teachers and the taught in any branch of studies. As the teacher goes on teaching lessons, the taught will gradually understand them. Though the taught learn all that the teacher knows, the teacher is great and special because through him the taught have got it. So even after the completion of the course, the teacher remains a teacher and the other, the taught.

Now see the situation in the study of self-knowledge.

One goes to a Guru for self-knowledge. The Guru has not yet given him initiation. Then he has not yet become Guru and the other the disciple. This is not like teaching lessons as in the study of other faculties. In the end, one day the Guru gives initiation. What? 'Tat - Tvam - Asi'—Only that. The disciple says the two have become one. When they have become one, where is any scope for the distinction between Guru and the disciple? Both have become one. So he has not become Guru and the other the disciple. That's why till the initiation is not given, the two remain distinctly separate. Hence the relation between Guru and the disciple is not yet established. After the initiation, the two become one and then there is no scope for the relation between Guru and disciple. Then what is 'Guru Gita'?

Yet there is a relation between the two. How? The disciple will be looking forward to receiving the initiation, thinking of him as his Guru. The Guru also looks forward to initiating the disciple and will be waiting eagerly for his getting qualified for it. It means he will be thinking of him as his disciple. As a result of this intensive feeling, the relation between the Guru and his disciple is established. In the same way, Lord Siva is the Guru for all.

For all this, the abstraction of Guru (Gurutvam) remains in the heart and doesn't come into action. Then when does he become our Guru in action? meaning when will he give us initiation?

When an intensity of that feeling is in you, you will get the initiation. Intensity doesn't mean asking for initiation intensely, but making the necessary effort for that. In other words, there should be intensive practice. If it is not there, neither he can give you knowledge nor can you take it even if given.

Conclusively, on the strength of the relation between the Guru and the disciple, through its repeated thinking, you should always practise intensively. As you go on doing that with the grace of the Guru, the distinction between the Guru and the disciple goes and a state of non-difference arises merging the two into one.

That is initiation. With the attainment of non-difference, the initiator, the initiated and initiation do not exist.

This strange quality of Guru is described in the GURU GITA. Swamiji calls upon all to think well of all things in this book. How long? As you go on thinking of it, a state of non-thinking should develop in your mind. Till such time thinking should go on. Cessation of thought is the ultimate goal. In that state nothing remains to think about. It means that the two have become one. This is not the initiation given orally. That state is inexplicable.

Some say that they have nothing in their mind and it is steady. If you say that, it means that your mind is not steady. There is something in it. If the state of steadiness truly comes, you can't say that you are steady. When that state comes indeed, though one appears to be an ordinary

member of a family, he will remain without any inner thought. Such a man will have attained the state of one of the 64 Gurus of Dattātrêya. He does not speak out whether it has come, it is or it is about to come.

Some practicants say that they have attained the state of bliss and that it was wonderful. True. He has attained some greater state. But the Sadguru knows, when the practicant speaks out so, that he has not attained the said state, but is in the process.

He has not yet reached the last stage. He still needs practice. But a person who doesn't know the reality, falls upon his feet offering thanks, thinking that he has attained a very great state of thought. With that the practicant develops ego and becomes a spoilt Yogi.

So as against that, in order to reach the last step and let all thoughts free, this 'Guru Gīta' should be pondered over.

123. *Iyaṃ chét bhakti bhāvēna paṭyaté śrūyaté śhavā ।*

Likhyaté dīyaté pumbhih bhavét bhava vināsinī ॥

If this "Guru Gita" is read, listened to, written or given to others, in all devotion, ignorance is dispelled.

The term BHĀVA VINĀSINI means elimination of the misery of worldly life. It gives knowledge. This is the significance of this 'Guru Gīta.' Generally, in our epics, or in other holy books, it is said that our sins will be washed out and we will get the higher position of Indra, but nowhere is it said that ignorance will be destroyed.

Think over this. When it is said that 'your sin will be washed off'—How will it? Is it possible to wash off sin without suffering it. Some perform sacrificial rituals and religious ceremonies to expiate their sins and spend some money over them. How does the money come? It comes by squeezing others. Some of you might get angry when it is put like that and say that you haven't troubled anybody and that it is your hard earned sum. Yes. If it is your hard earned, it amounts to subjecting yourself to hardships. You can't deny it. In effect, money comes through a vicious way. That is why it is sinful. Great souls don't even touch it.

Then will the sin be washed off, if a YĀGA is performed with that sinful money? Yes. But only those sins you have committed in this birth, and not the sins of your past births. This is the verdict of the scriptures. So your sins can't be washed out totally. The epics and purāṇās, without giving out all these details, simply say that the sins will go, just for the sake of encouragement.

But here it is not said so. The 'Guru Gīta' says that your ignorance will be rooted out and so it is unique and it is also the significance of 'Guru Gīta'.

That's why it is said that it does good if the book is read, listened to, written or given to others. 'Giving to others' does not mean mere 'handing over the book to others'. It means teaching it to others experiencing delight for himself and delighting others.

124. *Anaṃtaphala māpnōti Guru Gītā japēna tu |*
Anyāścha vividhā maṃtrāḥ kalām nārhaṃti

śhōdaśim ||

The reciting of this 'Guru Gīta' gives endless benefit. Other spells are not even one-sixteenth of this.

125. *Sarvapaṇa praśamani sarvasaṃkata nāśanī,* 1

Sarvasiddhikarī chéyaṃ sarvalōka vaśaṅkarī ॥

This 'Guru Gīta' wipes out or dispels all sins, destroys all hurdles and difficulties and fulfils everything. All worlds will be brought under his control.

It is 'Sarva paṇa praśamani' (alleviator of all sins), says Śwamiji. Some people are not satisfied unless they hear this. But Guru should be prayed to give self-realisation, but not for the expiation of sins. For it, you yourself have to do good deeds at all times.

In the first stage of practice, the attention will be on the alleviation of sin, attainment of the eight 'Siddhis', bringing the world under one's own control. As one goes to higher stages, the thinking changes.

A juggler also can demonstrate some 'Siddhis', but doesn't know even the term 'Guru'. One who desires total fulfilment doesn't think of these things. If he thinks of them, he will remain a spoilt Yogi. Then why is it mentioned here that all those things will be attained?

When it is said 'Lōka Vaśaṅkarī', it means that one is pervading all the worlds on the psychic plane and it should be understood so. Similarly, in the term 'Sarva Siddhi kari' one should think that oneself is all the 'Siddhis.' For the other phrases—'Pāṇa praśamani' and 'Saṃkata nāśani' they should be taken to mean 'destruction of ignorance and sorrow.'

126. *Dussvapna nāṣinī chéyam susvapna phaladāyini |*
Ripūnām staṁbhini Gīta vāchaspatya pradāyini ||

This 'Guru Gīta' dispels the effect of bad dreams and provides good results for good dreams. The enemies will be destroyed and the practicant will be made as great as 'Bṛhaspati' (the celestial Guru.)

Here, 'dream' means the ignorance that causes the variations of births. Ignorance is sleep indeed !

The bad dream is one which causes bondage. The good dream is one which provides the birth in which the grace of Śaḍguru is secured. The enemies are the six indwelling elements, viz. 1. Kāma (Lust), Kródha (Anger), Lóbha (Greed), Móha (passion), Mada (pride) Mātsarya (envy).

The phrase ' Vāchaspatya pradāyini ' means ' one which grants the state of Absolution.

127. *Kāminām kāmadhénuscha sarvamaṅgala kārini |*
Chimṭāmaṇiḥ chimṭitasya śloké ślokécha siddhidā ||

The 'Guru Gīta' is the wish-granting cow (Kāmadhénu) for those that desire. It is 'Chimṭāmaṇi' (the gem that dispels all sorrows and afflictions) and it provides all auspicious things. Each verse provides a fulfilment.

Swamiji also tells us about the material benefits it brings and this attracts several practicants. People with devotion will get good results of it. But, however, 'Guru Gīta' provides more spiritual results and redemption is the chief of it.

In the mention of 'Kāmadhénu' and 'Çimtāmaṇi', there seems to be another idea. Because if anybody, who fails in the illusion of 'Siddhis' and gets spoilt in the middle, listens to this 'Guru Gīta', its influence will not let his Guru leave him and he will never be allowed to spoil. His first desire of self-realisation will be fulfilled at last.

128. *Mókshakāmó japénnityaṃ móksha śriya
mavāpnuyāt |
Putrakāmò labhét putrān śrikāmaśchāmitām
śriyam. ||*

If one desires redemption and chants this daily, he will attain 'Moksha Lakshmi' (the wealth of redemption). If the chanting is for male progeny, one will beget several sons, and similarly, if it is for riches, abundant wealth will he get.

129. *Trivāra paṭanāt sadyah kārāgārāt vimuchyate |
Nityapāṭāt bhavéchcha strī putriṇī
subhagāchiram ||*

If it is chanted thrice, one who is in jail will be released at once. If a lady chants it daily, she begets children and leads an auspicious life for long along with her husband and children.

Swamiji gives a proof of this verse citing an anecdote.

Once in Delhi a person who didn't commit any crime had been sentenced to life-imprisonment. His relations approached Swamiji and prayed him for his grace. Swamiji selected five verses from 'Guru Gīta' and instructed him to recite them daily. The prisoner did so for a month. Unexpectedly the

case came up for hearing again. He went on reciting them even during the trial period that extended for six months. In the trial, the case was dismissed in favour of the prisoner. That way the man sentenced to life-imprisonment came out of the prison in a year. This is the direct proof and so the verse stands testimony.

130. *Akāmatah strī vidhavā japétmóksha mavāpnuyāt |*
Avaiddhavyam sakāmā chét labhaté chānya
janmāni ||

If a widow recites this without any desire, she gets redemption, and with desire she will be blessed with a happy connubial life.

Why does Swamiji say specially of widows here ? Some say they don't see and touch widows ; but if they are wealthy or in high positions, they are treated well. This is wrong. They should be treated kindly or compassionately and initiated into the methods of practice. Siva says this particularly in this verse and it means that He takes a vow in the presence of Goddess Pārvati. On the whole, worship without any desire is far superior to the one with desire.

131. *Japét śaktaścha sauraścha gānāpatyaścha*
vaishṇavah |
Śaivaścha siddhidā métāṃ sarvadēva swarūpiṇim ||

The 'Guru Gīta' is the embodiment of all gods and the source of fulfilment. So all the practicers of 'Dēvi' or the 'Mother Goddess', the Sun, the Lord Gaṇapati, the Vaishnavites and 'Saivaites' should chant this.

132. *Tīrṭhé bilvatarórmūlé vatamūlé sarittaté |*
Dévālayécha góshṭécha maṭé bṛmdāvane taṭhā |
Pavitré nirmalé sṭhāné japah śighra phalapradah ||

Now Swamiji tells us about the suitable places for reciting and chanting of the 'Guru Gīta'.

Worship or meditation at a holy place, at the foot of Bilva tree (Agle Marmaloe) or a banyan tree, on the river bank, in a temple or cow-shed or a Mutt (monastery) or a grove of ossimums (Tulasi) - brings in quicker results.

The chanting of atleast one verse of 'Guru Gīta' standing in the river waters is of great significance. Among trees, 'Oudumbar' (fig tree) and the coconut could be added to the list, and 'āshrams' also come under Mutts (monasteries.)

Preamble : The various advantages attainable through 'Guru Gīta' are mentioned here.

133. *Śāṁtyarṭhaṁ dhārayét śuklaṁ vastraṁ vaśyéṭha*
raktimam |
Abhichāré nīlavarṇaṁ pītavarṇaṁ dhanāgamé ||

If this is chanted for peace and salvation, it should be done wearing a white cloth; if it is for getting something into one's grip, red cloth; for wealth, yellow cloth; are prescribed.

Those devoid of the thought of self-realisation could easily be side-tracked by such verses as these. Here 'Vaśikaram' means 'bringing the senses under control'. The 'Abhichāra' which is the desire infested with lustful actions, could be destroyed by

the chanting of this, wearing black cloth. 'Wealth' actually applies to 'Knowledge' and not that what you normally mean.

134. *Gurubhaktó bhavét śīghraṃ Guru Gītā japēna tu |*
Dhanyā mātā pitā dhanyó dhanyā vaṃśyā janā api |
Dhanyā cha vasudhā yatra Guru bhaktah
prajāyaté ||

One who chants the 'Guru Gīta', becomes a disciple of Guru soon. Such disciples, parents, dynasty and also the people of his country are blessed. For wavering people, the chanting of 'Guru Gīta' is highly useful.

135. *Idaṃ rahasyaṃ nó vāchyaṃ yasmai kasmaichana*
priyé |
Abhakté vaṃchaké dhūrté pāshaṃdè nāstiké taṭhā |
Manasāpi navaktavyā Guru Gītā kadāchana ||

Siva says to Pārvati that 'Guru Gīta' should not be revealed to all and sundry, particularly to non-devotees, impostors, the fallen and the atheists. They should not be even thought of for giving the 'Guru Gīta'.

In the preceding verse, it was said that the wavering too could chant it. But now Swamiji particularly tells us about those who are forbidden from knowing this. Yes. The forbidden should not be given the benefit of it. This is the principle of this study and also of the world, as we don't offer food to those who are not hungry.

You shouldn't have the itch of teaching this simply because it is said that you will become a great man of charity by continuous charity of food. You shouldn't wish that all others should become poor. In the same way, in order to become Guru yourself, you shouldn't initiate every one but only the deserving.

Preamble : A deserving person should be initiated.

136. *Atyanta pakva chittasya śraddhā bhakti yutaśya cha |*

Pravaktavyā prayatnéna mamātmā prīyaté tadā ||

A man with a fully mature mind and an attentive devotee should essentially be taught this. Swamiji says that he feels happy if it is done.

Preamble : One should not be crazy of becoming a Guru himself. Now Swamiji teaches us in the following three hymns that underserving and petty Gurus should not be approached.

137. *Guravó bahavassaṃti śishya vittāpa hāraḥ |*

Durlabhassa Gururlóké śishya saṃtāpa hāraḥ ||

There are many Gurus in the world who plunder the wealth of their disciples. But it is very difficult to get a Guru who robs the disciples of their passions.

138. *Jñānahīnó Guruṃ manyó midhyāvādī vidambakaḥ |*

Svaśīrāṇtiṃ na jānāti paraśāntiṃ karóti kim ||

A man who calls himself Guru uttering falsehood, groping in darkness, and moving about with a fanfare, doesn't get any peace of mind. Can he give any peace of mind to others? Don't take such a one for your Guru.

139. *Swayaṃ taritu makshamah parānnistārayét
kaṭham !*

Dūré taṃ varjayét prājñódhira méva samāśrayét ||

If he doesn't get salvation for himself, how can he get it for others? A wise man should keep himself away from such a person and approach only a Sadguru who is courageous.

Preamble : In the concluding three hymns, Swamiji offers his obeisance to the Guru who is 'Sachchidānaṃda'.

140. *Sachchidānaṃda rūpāya vyāpinè paramātmané !
Namah Śrī Guruṇāṭhāya prakāśānaṃda mūrtayell*

Obeisance to the all pervasive, the embodiment of the Absolute, knowledge and bliss.

141. *Sachchidānaṃda rūpāya kṛṣṇāya klésahāriṇé !
Namó vedānta védyāya Guravé buddhi sākshiṇé ||*

Obeisance to 'Sadguru', the image of 'Sachchidānaṃda' who is an embodiment of Lord Viṣṇu, destroyer of all sorrows and miseries, and who is revealed through Upanishads, a witness to all the actions of mind and intellect.

142. *Yasya prasādāt ahaméva Viṣṇuḥ
Mayyéva sarvaṃ parikalpitaṃ cha !
It thaṃ vijānāmi sadātma tatvaṃ
Tasyāṃghri pādmaṃ praṇtósmi nityam ||*

Obeisance to the lotus feet of 'Sachchidānaṃda Sadguru' whose grace has enabled me to discern the reflection of the soul and attain the knowledge that 'I am the Viṣṇu (the All pervasive) and that the whole universe is conceived in me.'

This 'Guru Gīta' which constitutes the dialogue between Lord Siva and His Consort Pārvati, found in the latter part of 'Skānda Puran' concludes.

‘OBEISANCE TO SADGURU’

JAYA GURU DATTA

ANNEXURE I

(Written by Sri Saṅkara Bhagavat poojya Pādāchārya)

SRI GURU ASHTAKAM

(Eight hymns on ‘ GURU ’)

Every being badly needs ‘Sadguru’ as much as breathing. However much one might know the glory and essence of the Guru, one who still wants to know more of the Guru will alone achieve the goal and not the one who is satisfied with what one knows.

Many people interpreted the ‘Guru Tattva’ in many ways. Sri Saṅkara interpreted it at first. The content of all interpretations is the same just as the sweetness in all particles of sugar. Now Swamiji tells you as much as you need from Sri Saṅkara’s hymns.

1. *Śarīram Surūpam tatāḥ va kalatram*

Yaśaśchāru chitraṃ dhanam méru tulyam |

Gurōraṃghripadmé manaśchéṇna lagnaṃ

Tatah kim? Tatah kiṃ? Tatah kim? Tatah kiṃ?||

Swamiji cautions us in the beginning itself. You have a beautiful body. But of what use? A sculptor carves the images according to ‘Āgama Sāstra’. But it won’t work life-like. There is a method called ‘Dṛsti Pradaana’ (granting sight). Then when it is done, life comes to it. The very sculptor after shaping it with beautiful looks, stands before it with folded arms in prayful gesture. Similarly, the creator is amused with his own creations. Now tell me whether beauty has come

to your body on account of you? Why are you proud of it? What is the advantage of it to you? When your own beauty is of no use to you what is the use of the beauty of your wife and children? Similarly, what is the use of fame?

Some people don't get satisfied though they amass money. They go on earning and make it as big as the mount Méru. Though they earn so much they don't know its use. In the end, it might be claimed by kings or taken away by robbers. Some adopt. The adopted son will be spending all that like water and these people will be weeping over it.

But this wealth has been given to you by God. Then how nice it would be if you adopt God? How happy it would be if the money God has given you is returned to Him. The money given to God and 'Sadguru' is as good as the bank deposit. Even if you don't enjoy the interest on it, it surely goes to your children or grand-children.

But we don't like to do that. There should be some virtue in balance from the past birth for such a qualified charity. If there is such a virtue, concentration of mind on Guru will be there. Otherwise, what is the use of this money?

If your mind doesn't concentrate upon the feet of Guru, if you don't get the meditation upon Guru, if you don't serve Guru, if you don't grasp the essence of Guru, if you don't do good deeds ordered by Guru and offer their result at the feet of Guru, and if you don't get initiation from Guru, you don't have any use of the beauty of your body, fame and wealth. On the other hand, you will become

egoistic of your beauty, wealth and education. One who gets the ego on to one's head, will go down to the nether world like 'BALI', the Demon King. Education gets value only when coupled with humility. Money gets value with sacrifice. If there is no service without exerting the body, there is no use of its beauty. Flowers wanting in fragrance, are of no use for worship. Some trees grow stupendously. But they are not useful even as fuel.

When the mind is immersed in the service of Guru, and concentrated on Guru, all the aforesaid possessions will become useful.

2. *Kalatram Dhanam Putrapoutrādi sarvaṃ
Grihaṃ Bāndhavāssarva métaddhi jātam !
Guróraṅghripadmé Manaśchéṇna lagnaṃ
Tatah kim ? tatah kim ? tatah kim ? tatah kim ?*||

With wife, wealth, children and grand-children, Oh! the whole house is like 'Nanda Gókulam', full of humdrum. What a joy in the call, 'grandfather'!

Wife doesn't take food till he returns home and what a delight in it! Why all these people love you so much? The truth is that they love your money, 'Dhanam Méru Tulyam' is the real thing.

One man has a big chain of precious stones. His inheritors will be only waiting for his death.

Now to relations. Don't the flies gather around jaggery? Wealth, mansions, education, strength, influence—all these are there, and so they have approached you. Will anybody look at you without

those possessions? If you advertise that you have become a pauper one day, the next day even your wife doesn't treat you well.

There is no selfless love at all in the families. They are entwined with each other in selfishness and desire. God has made it so just like one sugarcane yielding sweetness to the other.

So it is of no use to you with all of them, because your mind is not set on Guru. So first you concentrate your mind on Guru. Then all these things will look beautiful and delightful all the more. Not only that. Even detachment becomes easier. When the need arises, you can leave them in a trice and go away at once and can withstand any amount of trouble without being sorrowful.

3. *Shadaṅgādi védō mukhé Śāstra vidyā*
Kavitvādi gadyaṃ supadyaṃ karōti |
Gurōraṃghripadmē manaśchéṇna lagnaṃ
Tatah kim ? tatah kim ? tatah kim ? tatah kim ? ||

'Shadaṅgas', Vedas, Sāstras, many studies are on the tip of one's tongue. He can lecture on them eloquently. He can instantaneously say poetry. He gets many praises and titles. But what? His mind doesn't set at the feet of Guru. Then what is the use? All these are a waste.

4. *Vidéséshu mānyah svadéséshu dhanyah*
Śadāchāra vrittéshu mattó na chānyah |
Gurōraṃghripadmē manaśchéṇna lagnaṃ
Tātah kim ? tatah kim ? tatahkim ? tatah kim ? ||

He is respected abroad. Why? He is such a highly educated one. In his own country also he is a blessed one, full of fame and name. He leads an orthodox life. He is quite upright. He brings up all the children with utmost discipline. He doesn't accept dowries. He is known to all. Yet if his mind doesn't concentrate on Guru's feet, what is the use of all of them? He simply doesn't get the essence of what he should know.

5. *Kshamā maṇḍalē bhūpa bhūpāla brindaiah*
Sadā sévitaṃ yaśya pādāraviṇḍam !
Gurōraṅghripadmē manaśchéṇna lagnam
Tatah kim ? tatah kim ? tatah kim ? tatah kim ? ॥

All kings and emperors on earth serve daily at your feet. But of what use is it?

Some are very proud to say that all those who live on earth have to come to them and take rounds round their house. True. But of what use is it? If the mind does not concentrate upon Guru, what is the use of it for them?

6. *Yaśó mé gathaṃ dhishu dāna pratāpāt*
Jagadvastu sarvaṃ karé yatprasādāi !
Gurōraṅghri padmē manaśchéṇna lagnam
Tatah kim ? tatah kim ? tatah kim ? tatah kim ? ॥

He has done many charities and his fame spread far and wide. What is the use? The epics speak of some who hacked *their body* and gave it away in charity. Yet they did not get redemption. Why? They did not have faith in Guru. Those who have the grace of Guru will achieve all things in the Universe. Do you know that? So what is the use of

all the charities without the grace of Guru ? What use are of name and fame ?

7. *Na bhóge na yóge navā vājirājou*

Na kāmāmukhé naiva vittéshu chittam !

Guróranghripadmé manaśchéna lagnaṃ

Tatah kim ? tatah kim ? tatah kim ? tatah kim ? ॥

So far Swamiji has said about all the treasures one possessed and also the ambitions one is subjected to. But Swamiji has resolved that if the mind doesn't set on Guru, all that is of no use. Now he tells us about sacrifice.

Your mere telling is of no use that you have no desire for luxuries, no interest in yogas, worldly actions and in women and that you have achieved detachment, and that you have no faith in Guru and yet have done what all must needs be done. But one won't get redemption at all.

Unless you have initiation of Guru, however much you might have detachment, you can't go anywhere without it which is like a passport.

A person for that matter says that his own father is his Guru and that he has initiated him. Further, the initiations are also broadcast through radio. Some even give the initiation with a spell just for Rs. Ten nowadays. What is the use of all these ? One has to understand the essence of Guru first. Mind has to be concentrated upon Guru. Then and then alone you reap the benefits.

8. *Aranyé na vā swasya géhé na kāryé*
Nadéhé manó vartaté mé tvanarghyé !
Guróraṅghripadmé manaśchéṇna hagnam
Tatah kim ? tatah kim ? tatah kim ? Tatahkim ? ॥

Some say that they have no desire to go to forests or stay at home and no interest in any affair and even on their own body. Most of the like, while expressing lack of interest in worldly things, wish that their house should fetch a decent value in sale. Such people are utterly useless for anything. But there are a few who are capable of leaving anything in a trice. Such fortunate people are very rare. But even they are beset by an evil spirit, for they do not have faith in Guru. They don't take initiation from Guru and memorise the essence of Guru.

Indeed, sacrifice or detachment is very difficult to practise. Just as charity for wealth and humility for education are difficult, the sacrifice or detachment is the most difficult thing. The 'Guru' tries hard to get you rid of everything one by one. That is very difficult. In such a case, when one gets the virtue of sacrifice very easily, how fortunate he is! But if he does not have his attention fixed upon the initiation of Guru, even that sacrifice is a waste and it becomes counterfeit.

9. *Anarghyāṇi Ratnāni Bhuktāni samyak*
Samālingitā kāmīni yāminīshu !
Guróraṅghri padmaé manaśchéṇna lagnam
Tatah kim ? tatah kim ? tatah kim ? tatah kim ? ॥

Swamiji now speaks about luxury. Some as a result of their excessive indulgence in sex, enter into a state of detachment.

Some say that they have experienced the luxuries of invaluable gems, wealth and cosy living having sex copiously. Having experienced all of them, if he becomes detached and gets initiation of Guru, what a good gem he turns into!

In this Ashtakam (versé-octo) each verse, nay, even each line denotes one 'heart'. If it is said in one word that in the absence of devotion towards 'Guru' all others are utterly useless, it will not appeal to our mind. So Swamiji says the same in different ways for different 'hearts' (People) keeping different people in view.

He who sacrifices all and conquers the dualities like cold and heat, turns into a very good gem, if he gets initiation from Guru.

He who has education, poetic talent and humility, will turn into a good gem, if he gets initiation from Guru.

He who has wealth and charity, turns into a good gem, if he gets initiation from Guru.

This is the quintessence of the above verse. It is said with much more clarity in the following:

10 *Gurórashtakam yah paṭētpuṇyadēhī*

Yatirbhūpatirbrahmachārīcha géhī |

Labhédvāñchitārtham padam Brahma samjñam

Gurórukta vākye manó yaśya lagnam ||

Anyone, whether he is a sage, king, celebrate or married, who recites this 'Guru Ashtaka' becomes virtuous and having had his mind concentrated upon the Mahāvākyas (powerful sentences or spells) gets fulfilled all his wants and attains the highest position, called the Absolute.

SIVĀYA GURAVE NAMAH

